PHOTO BY A. J. PANDIAN. TANJORE.

Off to the Market, How very happy and contented he looks with his fruit of labour.

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23 JUN 1929

The Indian Ladies' Magazine

Vol. II. MAY 1929. No. 10

THE ROAD TO HEAVEN

A long, long road we have to walk
 To Heaven and our God,
Don't loiter on the way to talk,
 Get on............and plod!

Tho' troubles wait us every morrow,
 Are with us all the while,
Don't bend the knee to Tyrant Sorrow,
 Look up............and smile!

Lose not heart along the way
 Turn not from the fight,
Then we shall reach (God grant we may)
 Heaven's Hills by night!

LELAND J. BERRY.

THE PSYCHOLOGY OF THE WOMAN'S MIND

THE woman's mind is an interesting subject; for, woman and her ways have ever been a fascinating theme of speculation. But, in these days when woman is slowly coming to her own, a scientific study of the subject is useful for both men and women. It shows woman in what direction her best powers lie, and where her limitations are. To man, who is every day coming into more and more close contact with woman, it is but proper that she should no longer remain a charming mystery. He finds her not only in his home, making happy his leisure hours, but now also working side by side with him and contesting with him in every walk of life. This article merely aims at giving an interest to those, who have not even thought about this topic, and inducing them to make some attempt at reading at least a few of the many books which have been written on the subject.

The psychology of the woman's mind has to be viewed from three aspects, (1) the physical basis of the mind, (2) the intellectual capacity of the woman's mind, (3) the moral and ethical qualities of a woman's mind.

Anthropology shows that woman leads in evolution physically. Just as the young ape is nearer to the human type than the adult ape and therefore belongs to a higher grade; so is the human child in advance of the human adult, and this is seen in various factors. To mention only a few, the size of the face in relation to the head is smaller in the higher species. It is so in the child. Then again, there is less hair on the body and the physical frame slighter and weaker. Woman, preserving the child-type more than man, is ahead of him physically; and, since the relation between the body and mind is very close, it is but a natural conclusion that mentally also woman leads the way and that she is the "stronger" of the two. When the brain, the physical organ of the mind, is measured, it is found that woman possesses a relatively larger mass of brain than man.

But the nervous system is less under control and the circulation of the blood in the grey matter of the brain quicker and less stable. The heart also beats faster and more markedly. When the senses are examined, it is found that woman is better in colour sense, touch and smell. But men are superior in the taste sense. They also appear to have better mental power and a greater artistic sense.

The physical factors peculiar to woman have a great influence on the working of her mind. The reason is, that they are very closely connected with the pivot of all nature and life, *viz.*, reproduction and propagation of the species. Hence, her motives and actions every day and all her life are affected by them. On account of them, woman lives on a curve. Her energy, vitality, temperament, even her likes and dislikes, are never the same. Therefore it is that woman is proverbially accused of being as changeful as the moon! In those women, whom we describe as 'temperamental', this influence is very great. But even the most 'strong-minded' woman is subject to a certain amount of unstability in action and thought.

Besides the character, the intellectual capacity is also affected. Though there is a splendid record of women in the past as well as in the present, from Aspasia to Madame Cuire, still the highest types of genius seem to be confined to men. Even in music, cooking and dress-making—the three distinctively feminine arts, in which from time immemorial woman has been associated, it is man who has shown greater imagination and originality. The best musicians, the best *chefs*, the most popular fashion-makers, are men! Havelock Ellis says the reason is that

woman's natural function in life requires all her energy and vitality in a physical direction, and that therefore she remains unequal to man in the highest psychic processes. But many other writers disagree with this conclusion. They say that *dissimilarity* in the processes of the mind does not mean inequality. Mantegazza asserts that the mind or soul has a sex just like the body, and that even if there should be a sex difference it does not mean inferiority.

In some mental qualities, woman is undoubtedly pre-eminent. Perception and apperception are far stronger in woman. Ladies passing each other in carriages have been known to detect fashion, colour and even the quality of their dress material. Then again any slight difference in appearance is quickly detected by women, while some men are obtuse to even drastic changes in anything! Women are also better in memory. It has been found by experiment that they are 10 to 15 per cent superior to men in this. It has been stated that this is owing to better memory powers, and that in examinations the percentage of women's success is higher and greater than men's. Dr. Schofield says that it has been the experience of many professors and teachers that " women are easier to educate and train than men. They are quicker in mind as well as more diligent ". But he also says that, though women are quicker in thought, they can use their brains rapidly only within a limited range, and that, though women are quicker at conclusions, men are more sure!

Emotion is the dominant force in the mind of a woman; intellect in that of the man. Consequently intuition, instinct and tact are far greater in women than men. They are impatient of reason and argument, because by instinct and intuition they arrive at a quicker conclusion. And, though they themselves are not so sure of it, it has been found that their conclusions are in the end less liable to err! Being bad reasoners, they dislike abstractions and generalizations. Concrete instances and facts appeal more to them. Women are also better able to express their thoughts; they are able to make that expression vivid and alive by concreteness and detail. Hence it is that women are more charming letter-writers.

In all movements, not only of the body but of the mind, woman, though less powerful and not so solid, is quicker and more graceful. Being quicker of perception, she is also more resourceful. Her resourcefulness may be the result of physical weakness, for weaker animals are given to secretiveness, which is also a caution born of their physical limitations.

It has been found that women excel in mechanical work at low pressure. They are capable of working continually, even fifteen hours a

day on any mechanical work that does not require much output of energy. But men work at high pressure for a short time and relax. This patience and perseverance is a result of the anabolic nature of woman. Her receptivity makes her more passive than man. It also makes her more adaptable. A woman is more easily at home in new surroundings and circumstances than man.

Woman's best impulses are domestic, and that is why women are best in the professions of nursing and teaching. Woman is not only domestic, but sociable. Society itself is made, ruled and maintained by women. But sociableness is quite different from powers of combination for a special purpose; and woman is sadly incapable of that. Men are more 'clubbable,' but at men's clubs there is very little sociability.

The one art in which women excel is the dramatic art. In the East as well as in the West, there have been always better and a greater number of good actresses than actors. It is perhaps the result of the instinct of ruse and their natural resourcefulness. Mill also considered women better fitted for politics than men. Burdack said the same some years earlier, and he quotes the fact that nearly 90 per cent of the queens were able rulers. In certain primitive tribes, women carry on foreign and diplomatic relations very successfully.

In all other intellectual spheres, history and experiment have proved that man is superior. Though the average intelligence is higher in women, they being poorer in imagination and originality, the highest type of genius is confined to men. The opposite abnormity of idiocy is also greater in men.

Now, we come to the moral and ethical qualities of a woman's mind. The standard of morality is not the same for men as for women. It is higher for woman; for, being more emotional she is moral intuitively, whereas man has to attain moral victory by a struggle. They differ in another way also. The 'end' is more prominent before woman; and to attain a truly desirable and legitimate end, a woman would use means that would offend the conscience of man. But, on the other hand, a man is often less pure in his aims and more selfish; though at the same time more scrupulous about the means used. Men also have a better sense of justice and truth; while women are more self-sacrificing than truthful, and more selfless in their love. Love is the glory of woman. The highest type of love is the mother's love. The love of the wife or betrothed one is not far less. The love of David and Jonathan in the Bible is described as 'passing the love of woman.'

Some writers, such as Dr. Schofield and W. L. George, believe that sex differences decrease in the higher types of life; that, as differences of sex and physique are lessened more and more, the mental differences

will lessen too; and that the man of the future will be more human than male, and the woman more human than female. However that may be, the world is in a transition stage, at present. Kidd, in the 'Science of Power,' says: "the dynamic centre is being shifted from man with his intellect, his fighting force, his egoism, his individualism and obsession with the present; to woman with her emotional ideal, her altruism, her social instincts and her vision of the future." And he hopes that when woman comes to her own, all the troubles and evils of the present times will come to an end. "Perhaps this is too partial a point of view and too optimistic. But when man begins more and more to understand and sympathise with woman and co-operate with her, there is every reason to believe that he will be able to find a better solution for the problems of life. Together they could attain truer progress and reach a higher goal."

H. C. H.

INDIAN WOMEN AND NATIONALISM

"LEAVE politics alone" is the advice which the average man will be inclined to give to women. It is well meant, of course, though one can occasionally detect an air of superiority in it. After all, politics is not a game that is played fair and straight at the present day in any part of the world. India is quite new to it, I mean, in the Western sense. The inexperience of the novice necessarily complicates the matter. The elections have become expensive and corrupt practices have crept in. The vast majority of the voters are as yet illiterate and have not a mind of their own in matters political. In fact, they scarcely know whom they are voting for and why! Even the secrecy of voting by ballot is obviated in their case, since they cannot register the required mark on the voting paper in favour of their candidate.

The party system too is new to India. For a long time, there were only two parties, *i.e.*, the Government and the Opposition. But with the advent of the Reforms, which gave some small measure of power to the representatives of the people, the Opposition got split up into three parties in this presidency. The Justice party is one and the Swarajists another.

As for the third group, the Moderates, they are moderate in their aspirations and moderate in their demands. There is again a fourth group calling themselves the Independents. When there are thus three or more political parties with conflicting interests, one is inclined to ask whether it is worth-while asking women to enter the field of political controversy and action. In England too, a similar situation had to

be faced a decade ago. The women there fought very bravely for their political rights at the outset. In fact, the suffragette movement came into being in Britain just to establish the principle of "votes for women." Though the Conservative party was originally opposed to the principle of votes for women, the great services rendered by them to the State during the War made it possible for the Parliament to pass a bill enfranchising women with certain qualifications. Only recently has the Parliament broadened the basis of the woman's franchise, so that now there is no difference between the sexes with regard to voting. The women divide themselves alongside of men into the three main political groups, *i.e.*, the Liberal, the Labour and the Conservative. The women members of the present Parliament seem to act together, irrespective of party considerations and present a united front when measures dealing with women's interests are before the House of Commons. But in India the women got the vote for the asking; they have not had to fight for their political privileges. Is it not a fact that what is easily got is not sufficiently appreciated? Now, since the women have got the vote, they should exercise it judiciously. To ignore their privilege will be shirking their responsibility. Though it seems a pity to drag woman down into the mire of modern political life, there seems to be no alternative. If only women do not come down to a lower level their presence will in due course lead to the purification of the political life of the country. Their influence must be felt in the shaping of legislation, which primarily effects the well-being of woman and children, *e.g.*, marriage laws, prostitution, female education, conditions of employment for women and temperance. The presence of half-a-dozen women of the right sort in each one of the provincial legislatures will be a decided advantage to the cause of women in the country. Of course, it will need women of public spirit, of leisure and of means to do the political work satisfactorily. In a country like ours, which is wedded to communal electorates, I do not see any reason why women should not have an electorate of their own. If they will only agitate for it, I have no doubt, they will get it in the near future.

In this country the national movement seems to be essentially man-inspired. I am far from holding that the women have not sympathised with it and not actively co-operated with the men to give the movement the momentum it needed to make it a success. Had Mrs. Gandhi not supported him, her illustrious husband would perhaps have been nowhere! It was the willing consent of their wives that must have made it possible for Pandit Motilal Nehru and for the late Mr. C. R. Das to make the big sacrifices that they made in the interests of the country. At many a crucial point, it was perhaps the oil which Mrs. Sarojini Naidu poured in, that lubricated the heavy wheels of the national movement. Had not several women silently and bravely borne the burden of the national movement,

it might have collapsed long before now. But they have not as yet come to their own. They have hitherto taken the cue from the men. I think that the time has now come for the women to have their own views on the present-day national problems and let men know them. It is quite possible that the view-point of men may not appear to them to be very convincing. It may not coincide with their view-point at any time. Instead of being either indifferent to the cause or following in the wake of men lukewarmly, it will be far better if they make up their mind on the real issues of the day and strive to make men realise the position. The men then will have either to adapt themselves to the new situation, or take the risk of going their own way without having the co-operation of women. The women have it in their power either to mend the national movement and augment its influence, or to end it. Strong leadership is the need of the day; but it is certain that mere man can never lead the women of India to dare and to do!

Nationalism may express itself in the assertion of the national ideal, as well as in the rendering of national service. If it is desired to touch the heart of India and harness her mental resources to the duties of everyday life, so that she might carve out a destiny for herself worthy of her great past, it will be necessary that both the national service and the idealism be expressed in terms of the national genius. But, as fate will have it, the modern educated woman in this country appears to be very much Anglicised or Europeanised. She looks to the West for inspiration. Indian culture and literary traditions do not count for much with her. Her fond dream seems to be that India should some day be a replica of Europe. In fact, everything that is worth doing should be done on Western lines. This attitude of the educated woman, if I have not misjudged her, complicates the situation.

I admit, without any mental reservation, that the West is progressive and that there is much, very much, to learn from Western civilisation. There is much indeed to admire and copy in the robust optimism of Western research and scientific discovery. The riddle of the physical manifestations of nature can only be solved in the spirit of the patient and persevering abandonment of the Western scientist. We shall be foolish, nay unpatriotic, if we do not import from abroad what is lacking in our country, *i.e.*, the Western science with all its implications. But we should not, on any account, throw away our own precious heritage. We have vast fields of literature and philosophy, a legacy from the past, which have been very little explored as yet. They are unsurpassed for their wealth of illustration, their beauty of imagination, their profundity of thought and height of inspiration. We should not therefore let them be supplanted by Western literature and philosophy. In the craze for modernity, it will be madness to discard ancient wisdom.

As the result of the system of Western education that is in vogue in India, there is amongst the educated classes a hankering after the flesh-pots of Europe, which is all the more regrettable when noticed in women. For, while the average man goes in for Western education through sheer necessity, as it is a means of earning his livelihood—it is a matter of choice with the average woman. It is unfortunate that one should voluntarily get into an atmosphere, in which one acquires a depreciation of one's own country! Of course, the fate of the rising generation is in the hands of the women of this country. We want mothers in India, who will teach their sons and daughters to be proud of their motherland, proud of her great past, of her present too, in spite of her humiliation, and of her future which is in the making. There is something in Indian culture and civilisation that cannot be had elsewhere and which is therefore well-worth preserving and developing on national lines. It will be a great pity if the educated women continue to look to the West for inspiration in everything that pertains to Indian life. It is only when the women of the country shake off this slave mentality, that the motherland can hope to make progress. The trappings of the West can never fully satisfy the soul of India. It will be well if the women of India will not lose in their life and character what is really good in their motherland, but will hold up to the rising generation, like the women of olden times, the torch of ancient wisdom.

The Indian woman has great traditions. Her conjugal fidelity, her touching motherly devotion and her generous hospitality are beyond comparison. Her self-denial in the domestic sphere is above board. But, it will be a pity if her social capabilities and soul force are restricted to the petty concerns of domestic life. While the thought of the home should warm up a woman's heart, her capacity for self-denial and selfless service should overflow the barriers of family, creed and community and reach unto the furthest limits of the nation and humanity. Many of the social problems of the country can never be satisfactorily solved till the women bring in their own contribution to it. Charity must of course begin at home, but it need not stop there. Man indeed cuts a sorry figure in the domain of women. It will need the appeal of the invincible logic of a woman to make her sex realise its duty to its country. After all, India is plastic clay in the hands of her gifted women! The sooner they realise this fact, the better for all parties concerned. Why should women waste their life on trifles, when the motherland needs them for big things?

D. S. RAMACHANDRA RAO,

THE SOCIAL APE IN AMERICA

ACCORDING to the evolutionary theory, human beings are always climbing from a 'lower to a higher' status in life. There are of course some people who believe implicitly in the Biblical story of Creation. Even they will have to admit that the first human beings were not content with the station in life, which God had assigned to them, but began to climb—to climb a tree. It is an inborn tendency to climb. The woman more so than the man is a born climber. She started climbing the forbidden tree. Man most of the time—probably to preserve domestic felicity,—follows her. All women climb. They climb the social tree. No woman has ever sat down to cry like Alexander the Great, because she has reached the pinnacle. The American women are no exception to the rule. They are socially ambitious, in spite of their boasted democracy.

There are three different kinds of aristocracy in America. There is "the Society" sometimes called the "Four hundred." There are the descendants of the Pilgrim fathers. There are the Southern Gentlemen. Then again, there are Pre-revolutionary families. All of them try to preserve their individuality.

The "Four hundred" consider themselves the bluest-blooded Aristocracy of America. There was an original blue book of social register, which contained the names of only four hundred families, who were at that time cultured, wealthy and held offices in power. These families wanted to preserve their assumed aristocracy and formed themselves into a caste, with the same caste rules as in other countries, *i.e.*, no intermarriage and as little dining as possible with outside groups. The chief attraction for "The social ape" to get into this group is money. These families preserved their family wealth. Intriguing mothers educated their daughters to look up to marriage into the social "400." Newport is their summer 'home.'

The descendants of the Pilgrim fathers are probably the most conservative group. Another common name for this social group is 'The May-flowerites.' The Puritans, finding England too conservative for their theology, migrated first to Holland and from there, a year or so after, sailed to America in the 'Mayflower' and landed at 'Plymouth rock,' a little to the North of Boston. There were some thirty families in all in this group originally. The "noveau riche," the socially ambitious, instruct their 'genealogy hunters' to construct a 'tree' for them which will have its main roots in the Plymouth rock colony. These families are very conservative. Though at the time when the Pilgrims fled from England, they were not socially anything,

yet in the last three hundred years they have assumed for themselves an aristocracy of birth. There are so many people that boast of Mayflower origin, that it is commonly said that the Mayflower must have been a fleet of ships as big as the present American navy. One old wooden tub could not have transported the forbears of the millions that now claim such aristocracy.

The Southern States were mostly penal settlements in the beginning. England used the newly-discovered continent as a place of transportation for life. There were, besides the actual criminals, some who were rail-roaded or shanghied by their relatives, conveniently to get them out of their way. There were also aristocrats, second sons of English nobility, impecunious land-aristocrats of England, undesirables who were given letters of patent and large grants of lands and who were sent to America. The latter class formed themselves into the "Southern Gentlemen" class. The people of this class call the descendants of the first group, 'the poor whites' or 'white trash' and so on. The backward white classes of the Kentucky mountains are a couple of hundred years behind date. In spite of an amount of social work done among them, they are still way behind the times.

The pre-revolutionary families try to maintain the purity of blood by organisations like Knights of Pythias, the sons of American Revolutions and their corresponding women's auxiliaries, the Pythian Sisters and the Daughters of the American Revolution. These are descendants of people, who fought in the American War of Independence on the side of America, under the leadership of George Washington. There were of course some 'Royalists' or 'Tories', who migrated over to Canada and paid their fealty to their lawful sovereign, the King of England. Members of all these groups try to prevent others from marrying into their class.

America is a country with boundless possibilities of making money. There are a number of millionaires like Andrew Carnegie and Henry Ford, Edison and a host of others, who capitalised their brains and have made enormous sums of money. Most of these men lived as simple a life after they got rich, as when they were poor. But most of their wives were socially ambitious. Opera singers, Cinema stars, and members of a host of professions, which in other parts of the world will not make them millionaires, get a chance to get rich quick in the 'land of opportunity.' The Jews consider America "The promised land," "The land where milk and honey overflows." It is possible for a man with grit and brains to rise from nothing to the supreme rulership of the state.

Since it is possible for an individual to rise from nowhere and from being a non-entity into fame and wealth, it is harder for the socially aristocratic groups to keep them out. A number of these old families

are proud, but poor. They can maintain their social position only if new money is coming in, and hence the social ape finds it easy to climb into these classes.

The most deplorable kind of social climbing is in the way the Americans act with reference to the titled people of Europe. The English nobility are fed with a golden spoon when they visit the United States. Their morals and past are never enquired into. The classy homes in Long Island and the socially big mansions in Rhode Island are flung wide open to scions of English aristocracy. Even impoverished nobles of Italy and France and Austria make highly brilliant marriages when they hunt in America. Italian and Polish counts with long titles and poor finances are for ever invading America. Even the very highest in the United States fall down and worship. The democratic Americans do not mind sacrificing their daughters to any count in order to get a grandson with a title. The European aristocrats usually arrive at the beginning of winter—the best social hunting season—and tour all the large cities and in most cases go home with a rich bride. Many of them may feature in a divorce scandal before many months are over.

There are of course plenty of women, who marry for titles and who maintain their position with such credit that the world hears nothing but good of them. The only defect of such social aspiration is in the fundamental idea that a title and long genealogy is a passport to aristocracy. There are some people who send their children to very expensive finishing schools, whose only object is to get their daughters married. One is inclined to condemn such a policy, specially in America which boasts so much of democracy.

According to Carlyle, democracy is only an intervening stage between aristocracy of birth and aristocracy of brain and brawn. The social ape of America is a sort of reaction against democracy, and may in the future find its true level, and then the aristocrats of Europe will find themselves neglected.

KIRUBAI APPASAMY.

THE KINNAIRD COLLEGE, LAHORE

THE college was born in the imagination of Miss Keary, one time Principal of the Kinnaird High School in Lahore, but she did not live to see her dream become a reality. For years after girls began to take the Matriculation Examination in the Punjab, there was no College

in the whole of North India, where they could proceed to higher studies. In 1886, the Isabella Thoburn High School in Lucknow opened College classes, and a few girls from the Punjab, practically all Christians, went there. But, there were not many parents who believed so keenly in higher education for their daughters that they would send them so far from their homes, and it was felt by many that larger numbers of Punjab girls would gladly continue their studies, if there were a college in their own Province. Consequently, the Kinnaird High School, being one of the strongest Girls' High Schools in the Province, and being situated in the University city of Lahore, was encouraged to open College classes in October 1913, and to seek affiliation to the Punjab University under the name of Kinnaird College for Women.

In the first year, six students were enrolled and University classes were opened in English, Urdu, Mathematics, and History. But the infant College had as yet no separate buildings, and no separate staff; the students lived under the roof and under the discipline of the school. From 1913 to 1917, the College prepared students for the Intermediate Examination only. Many, however, of those who had succeeded in passing the Intermediate Examination declared their wish to prepare for the B.A. and one or two actually enrolled themselves in men's colleges; but their experience on the whole was not happy, and Kinnaird College was consequently urged to open classes preparing for the B.A. Examination.

It was considered undesirable that the first and second year students should be under school discipline, and quite impossible to keep third and fourth year students subject to rules made for younger girls; moreover the lower classes in the school were growing rapidly and requiring room for expansion; hence the Zenana Bible and Medical Mission, which supports the school, set at the disposal of the college, a bungalow belonging to them, close to the school premises, and the college was transferred thither. The accommodation was, however, inadequate even at that early stage; the third year class had to be housed in a small room in the bungalow which had previously been used as a dressing room, and the pantry was turned into the College Library, and even so, we had to continue to make use of two class rooms in the school.

After a little more than a year, the Kinnaird High School could no longer spare class rooms for college classes, and the American Presbyterian Mission very generously rented to the college at a nominal figure, a bungalow adjoining the Z.B.M.M. bungalow, and the two compounds were thrown together. Thus, five and a half years after the opening of the first college class, we became completely independent of the school; the buildings, staff and finances became entirely separate, and on February 26, 1919, the Kinnaird High School Committee nominated a

Students of the Kinnaird College, Lahore

college committee, to which was transferred the responsibility for conducting the affairs of the college.

From the earliest days of the college, however, the Z.B.M.M. realised that a women's university-college was a responsibility far too great, both financially and otherwise, to be undertaken by any one missionary society, hence they turned to other societies engaged in Christian Educational work in the Punjab, and appealed for their co-operation. The college has been assisted by the Indian Christian Conference, the American and United Presbyterian Societies, and the Church Missionary Society. Since the time when these bodies united to keep the college, it has been steadily growing.

When the bungalows spoken of became inadequate, tents were pitched in the college compound, and classes held in them. Finally, the college was able to purchase a piece of land on Lake Road, opposite the University playing field and near the University center. On this property there are three large bungalows. At first, the college fitted into them very comfortably but now we are beginning to overflow our bounds again. This year we again had to pitch a tent, which was used as a class room. We hope that very soon we shall be able to build a new hostel, which will accommodate from thirty to fifty students. This year, there have been forty resident students and twelve or thirteen day students.

Its very smallness and early struggles seem to have put their own stamp on the college. There is a very friendly atmosphere, as of a family, living, working and playing together. We have very few luxuries, but many good times. If there is no class room available, we sit out under the trees and work, and if another student asks to be admitted and is willing to sleep anywhere, the wood godown (store room) is turned out and a bed put in. We have no nurse, no house-keeper, no office staff. The students have charge of their own mess and appoint a senior student each month as house-keeper. A senior student has charge of those who fall ill, and she has many willing helpers.

The college has many clubs and groups, which are all very busy with outside activities. The students run their own games committee and keep the books. Games in Kinnaird College is one of the interesting items on a day's programme. Every evening for an hour the girls turn out to play. We have four badminton and two tennis courts and a net-ball field. Badminton seems to be the game indulged in through the year, though at certain seasons net-ball is more popular, and at other seasons tennis. Enthusiasm is greatest, when practising begins for the Tournaments. This year we have been fortunate in finding a lady, who can assist us in physical culture drill. There are clubs, which plan for debates and public speaking, sewing parties for the National Missionary

Society sale held yearly in Lahore, a Y.W.C.A. group, a co-operative society which sells stationery to the students, and a dramatic society which is very popular. Last year they produced "The Merchant of Venice" and this year a musical operetta.

We hope that the college will grow. The demand for a higher education for women is increasing with great rapidity in the Punjab. But we also hope that we shall somehow be able to keep our first simplicity and family-feeling and that we shall never become so luxurious that we shall have forgotten the fun of making shift in all sorts of difficult circumstances.

OUR SERIAL

"Choose Your Girl!"

(A Play of Modern India)

SCENE IV

(THE garden of Mr. Siva Rao's house. Enter Meena, and Sankar as Rajan, in Indian dress, rather untidy. Meena is in tennis kit. Her hair is dishevelled. She seems cross.)

Sankar.—I say, Miss Meena—

Meena.—Oh, don't talk to me. You have been positively unbearable today. Your tennis is wretched, and I cannot understand how you can be called a champion. The first day, I thought your bad play was due to your sore foot; but, even when you are better, your play does not improve.

Sankar.—(Limping about) I am still not right, you see.

Meena.—But that is all pretence. You forgot all about it when you were playing. And you looked so silly and so hot. Oh dear! (she frowns and then suddenly bursts into laughter) O dear, dear, it was so funny (laughs again).

Sankar.—(Gloomily) I am glad you can laugh.

Meena.—So am I. Why, I was nearly crying in the field. Here have I been, boasting about you, and inviting all the crack players here to come and see you play, and you—? you have let me down badly, you know. I myself could not play on account of you.

Sankar.—You played a jolly sporting game, all the same.

Meena.—I did not feel sporting, I assure you. I felt inclined to throw my racquet in your face.

Sankar.—Did you? But that is not the right spirit of sport.

Meena.—(Sulkily) I know it is not. But I could not help it. And, by the way, have you been sporting yourself? You boast of your tennis, and it was all pretence.

Sankar.—I did not boast; it was *you*.

Meena.—But there was your reputation.

Sankar.—Oh, reputation be hanged! I beg your pardon.

Meena.—(Grinning) I am glad you have some manners left. I am sure your friend, Mr. Sankar, would have played better.

Sankar.—(Crossly) Why did you not ask him to play?

Meena.—I did; but he refused absolutely. He is not a man to pretend like you.

Sankar.—Oh, indeed? But, do you know, he is as deep in as I am. If I could tell you—

Meena.—(Eagerly) What?

Sankar.—Nothing.

Meena.—(Turning away) There, you are, always like that, so elusive.

Sankar.—(Following her) Do be kind to me, Miss Meena. If you know how much I liked you—

Meena.—Oh, go away.

Sankar.—Dear Miss Meena, why are you so angry with me?

Meena.—Any girl would be cross with a man, if he persisted in paying unwelcome attentions to her.

Sankar.—Why do you dislike me so much?

Meena.—I do not dislike you at all. On the other hand, I like you in a way.

Sankar.—There you are, you see. In a way. What is it you object to in me? My Indian dress?—

Meena.—I admit it does look a bit unkempt, unless it is very very fresh. But surely, I am not so narrow-minded as to dislike a man for wearing it?

Sankar.—I wonder! If you only knew—

Meena.—What? Is there a secret? Please do tell it to me. I have suspected one all along.

Sankar.—Why do you say so?

Meena.—I am sure I do not know. But you seem rather upset. Is there really a secret about you, or, or about Mr. Sankar?

Sankar.—Sankar? That is myself? No, no I mean Rajan?

Meena.—(Eagerly) Rajan? You are Mr. Rajan, are you not?

Sankar.—I mean Sankar. O Lord, what do I mean?

Meena.—What is the matter, Mr. Rajan?

Sankar.—(In a hurry) Nothing—Only—I—wanted to say—(Aside) Now, what the devil did I wish to say? O Lord! Ah! I have it. (To Meena.) I wanted to—to talk to you about position and money. Now, here I am—fairly poor—I mean rich—and in the Heaven-born service. Why do you object to me? You ought to jump at me, really. I thought all modern girls wanted to marry money and position.

Meena.—Did you? You are mistaken then. And, come to think of it, that is why I do not like you much. You see, you have such settled ideas about things, and you will not change your mind. It is like hitting one's head against a brick wall, when one argues with you.

Sankar.—I say, that is too drastic.

Meena.—That is the way modern men act now-a-days, especially England-returned young men, and men in the I.C.S. They think they are the Lords of creation.

Sankar.—I say—

Meena.—Yes, I say it, whatever you may say.

Sankar.—(Pleadingly) Please do change your opinion, Miss Meena. (Tries to hold her hand) I am really a most harmless fellow, you know.

Meena.—(Turning away) A most harmful one, you mean.

Sankar.—Miss Meena—What—Oh, Miss Lila!

(Enter Lila)

Lila.—(With dignity). What are you doing? I think, really, you have no sense of decency, Meena.

Meena.—Why, what have I done?

Lila.—We are Indian girls, and we must not be demonstrative, or allow other people to be so.

Meena.—How?

Sankar.—For instance?

Lila.—Even English girls—those of good class, do not do their love making in public. Love-making! A horrid word!

Sankar.—Don't you believe in love, Miss Lila?

Lila.—Not in love, as English people do. I believe in attraction and companionship.

Sankar.—Oh, you do? Then, then (advancing to her), I do attract you?

Lila.—Oh, Mr. Rajan.

Meena.—I see it is time for me to object now. Really, Lila, you should not do your courting in public.

Lila.—(With shame) I did not.

Meena.—You encouraged him. And Mr. Rajan, I am surprised at you. You, an England-returned man, you have pretty manners. First one girl, then another.

Lila.—How do you know he is like that?

Meena.—From experience! besides, did you not say so yourself?

Lila.—When?

Meena.—Just now.

Lila.—Oh dear, I did not mean that. I meant that it was your fault. You have no reserve, no modesty; you are too forward.

Meena.—And you are too conventional, and too fond of rich young men. If Mr. Rajan was poor, would you like him?

Sankar.—I say, I wish you would not argue about my friend. He is not here, you know.

Lila and Meena.—Your friend?

Sankar.—I mean about me. It is rather unnerving, you know, makes one shy.

(Lila and Meena laugh.)

Sankar.—Now, we are all friends, are we not?

Meena.—Not I. I do not approve of you and your ways.

Lila.—You are jealous.

Sankar.—I say—

(Enter Neela with an open paper in her hand)

Neela.—(Reading aloud) Here is good news. Lila and Meena, what do you think? I have been asked to speak at the Girls' College Literary Society. That is an honour, is it not?

Meena.—Oh, I dare say it is.

Neela.—(Looking up) What is the matter? Are you jealous?

Meena.—(Indignantly) This is the second time I have been accused of jealousy. This is really too much.

Neela.—Who else said it? Lila? As for me, I do think you are jealous of me, not only you, but Lila also.

Lila.—Certainly not.

Neela.—Don't you wish you had passed your exams. like me? Don't you wish you could write and speak like me?

Sankar.—(Admiringly) I wish I could, Miss Neela.

Neela.—(Gushingly) Oh! thank you so much. Really, you know, men are much better creatures than women, who are just cats—with claws—scratching—

Sankar.—Not all women, surely. Your sisters now?

Neela.—Oh, they are not bad. But even they are jealous.

Sankar.—I am glad that you like men. I am sure you like Mr. Ganesh now. He is so kind and pleasant, and he understands everything so well. Doesn't he?

Neela.—Does he?

Sankar.—As for us, we admire you indeed.

Neela.—Thank you. It is nice to be appreciated. By the way, could you come to my study? There is a book I want to consult you about.

Sankar.—I would love to.

Neela.—Come then.

Meena.—I would not take him, if I were you, Neela.

Lila.—He does not know what he is talking about.

Neela.—Why? What? What do you mean?

Meena.—He pretends to admire you now. He does that to us all.

Sankar.—There is no harm in innocent admiration, is there?

(Lila and Meena confusedly turn away).

Neela.—(Loftily) All Indian girls think a man wants to marry them, if he just looks at them with admiration But, I thought you were different, Lila and Meena. Father tried to teach you otherwise.

Meena.—But, what can we do when father asks two men to his house to choose two of his girls as wives. I think it is the limit. I am really ashamed. We throw ourselves open to all sorts of imputations, and insulting behaviour. Now, Mr. Rajan insulted me, and then he—he—goes to Lila.

Sankar.—Oh, I say. Miss Neela, do defend me.

Neela.—Mr. Rajan, I feel they are right in a way. There is some secret about you both, and some confusion. Take your tennis now; it is you who have a reputation for playing well, but your friend is better than you.

Meena.—Quite true, indeed!

Sankar.—Hum!

Neela.—Then, there is his singing. I heard that Mr. Sankar sang Indian music, but you do it better than he, and you are supposed to know no music at all.

Sankar.—I assure you—

Neela.—Then, all the time, you call each by the other's name. Why? Have you changed personalities?

Sankar.—Hush!

Meena and Lila.—What?

Sankar.—No, no. I say, please do not make a mistake about us. We are harmless people, I assure you.

Meena.—So you said once before, but immediately afterwards you proved otherwise. I must ask father about it. Wait for me, please, all of you.

(Exit Meena)

Sankar.—Really—ah—she is very impulsive, don't you think?

Neela.—Is she? I have my doubts about you too.

Lila.—I think he is all right, Neela.

Sankar.—Bless you, Miss Lila, you are a girl after my own heart. Shall we go for a walk together?

Lila.—I do not mind—.

Neela.—You promised to wait for Meena, Lila.

Lila.—She will be a long time away, won't she?

Neela.—I do not know. Why should we not sit down? Ah! there is someone coming. Why, it is Mr. Sankar. He seems in a hurry.

Sankar.—And in a rage too. I wonder what is up.

Rajan.—(Going up to him) What have you been doing?

Sankar.—(Drawing back) I? Why? Oh ho, that is good poetry, isn't it?

Rajan.—Rotten! Meena has told me that you have been insulting her.

Sankar.—I?

Rajan.—Yes, *you* have made love to her.

Lila.—Ah, really? I thought it was some jealousy on Meena's part.

Sankar.—You know me well, Rajan, I mean, Sankar, and you know what arrangements we made between us.

Rajan.—But I warned you before, didn't I?

Sankar.—So did I you.

Rajan.—And I have kept my part.

Sankar.—But you never tried to make friends with Lila, did you?

Rajan.—I could not, you see I—I—

Sankar.—Ah, ha! But I—

Rajan.—Yes, you could, and that is what I wish to talk to you about.

Sankar.—Do you? Come on then (squaring his fists).

(Enter Siva Rao with Meena)

S. R.—What is all this about, gentlemen? What is wrong?

Neela.—Father, there is some mystery about them, and I think I know what it is.

Sankar.—That is what comes of being a B.A. you see.

S. R.—What is it, daughter?

Neela.—I think they have both been impersonating each other. Sankar is Rajan, and Rajan is Sankar.

S. R.—Are they?

Meena and Lila.—(Faintly) Oh!

S. R.—Are they, indeed?

Neela.—Yes. Who says now that work is not better for a woman than falling in love? Here I am, as free as a bird, while you two—

Meena.—(Bravely) We are all right.

S. R.—Are they, indeed? *I* will teach them.

Meena.—Father! What do you mean? Oh. I see, he is still angry with the men.

Lila.—But what about Mr. Ganesh, Neela?

Neela.—Ganesh, what Ganesh? Oh!

Meena.—Yes, Oh!

Neela.—(Sarcastically) Never mind me! Tell me, are you both all right?

Meena and Lila.—(With more assurance) Yes, we are. We care nothing about this tangle.

Neela.—That is good.

S. R.—What do you say about it, gentlemen?

Sankar.—That it is time for us to go home.

S. R.—Is it? There are two sides to that question. Here you have come to my house; you have fooled me; you have insulted my daughters; and now you propose to go away.

Meena and Lila.—Let them go, father.

S. R.—Certainly not! They must marry one of you.

Meena.—Oh, father!

Lila.—Father, father!

S. R.—Be quiet, girls. Leave the matter to me.

Meena.—I am so ashamed.

Rajan.—(Sidling up to her) There is no need to be so, dear lady.

S. R.—Who is that now? The real Rajan. Well, Mr. Rajan, I.C.S.? What have you to say about it?

Rajan.—Your daughter knows what I would say.

S. R.—Which daughter? I think now, the proper thing would be for you to marry Lila.

Rajan.—What do you say?

S. R.—Marry Lila, and Sankar can marry Meena. Of course, Neela is out of the question, for she says she will not marry now. I know it is not the custom in Indian families for younger girls to marry first. I can certainly force Neela to obey me, but—

Sankar.—Yes, but what about—

Neela.—(Breaking in) Thank you, father.

Meena.—Be kind to me too, father. I too do not wish to marry.

S. R.—Do you not? But I wish you to.

Sankar.—But I do not wish to force the lady.

S. R.—Do you not? Why did you come here then?

Sankar.—Oh Lord! Here Rajan, this is all your fault. Unravel the tangle.

Rajan.—Mr. Siva Rao, I have told you I wished to marry your daughter, but—

S. R.—I knew *you* would be all right, Mr. Rajan; I.C.S. people are usually of good class. But, you sir, (fixing Sankar with a hard eye) you—

Sankar.—I know I am poor, but—

S. R.—You are going to work as an Engineer, are you not?

Sankar.—Yes, if I get the work.

S. R.—I shall see that you get it. Marry Meena, and you will be safe.

Meena.—Father, have pity. Do not hawk us about like this. What have we done to you, that you should throw us at these men's heads?

S. R.—I am doing it for your good. What do you say, Mr. Rajan?

Rajan.—I will marry your daughter, but—

S. R.—That is all right. We shall fix matters later.

Rajan.—But—

Sankar.—But—

Meena.—But—

Lila.—But—

S. R.—(Impatiently) Are you not all happy?

Sankar and Rajan.—(Reluctantly) We are, but—

Meena.—I do hate these shilly-shallying men, father, and I am going to take my own line. I refuse to marry any one. I am going to get some work and do it.

S. R.—(Feebly) Are you?

Meena.—I am, and you, Lila?

Lila.—A girl should obey her father.

S. R.—That is my own girl. You marry Mr. Rajan, and I shall bless you.

Meena.—But—

(Lila hangs her head).

S. R.—Come here, children. Let us ratify the engagement. Meena, do not talk to me, I do not like you.

Meena.—O father.

Rajan.—Sir!

Sankar.—Sir!

S. R.—Well?

Rajan.—I wish to marry your daughter, but—

S. R.—O lord, there he is at it again. What do you wish to say?

Meena.—All men are cowards, I hate them (Flicks out of the room; Rajan rushes after her).

S. R.—Why is he going after her?

Neela.—It is her he wishes to marry.

S. R.—By Jove! My little Meena! And she?

Neela.—She likes him too, I think.

S. R.—By Jove, and my poor Lila?

Lila.—I never liked him much, father.

S. R.—That is good.

Sankar.—(Edging up to Lila) Do you like me?

(Lila turns away and walks off slowly. Sankar follows)

S. R.—Was I wrong there too?

Neela.—(Laughing) Yes, father.

S. R.—How mistaken one is in human nature, daughter!

Neela.—But father, you must admit you have acted mistakenly.

S. R.—(Crossly) How?

Neela.—Don't be vexed, father!

S. R.—Indeed? I know modern girls are not very reverent to their elders, but—

Neela.—But, it is all your own fault, father, isn't it? You have educated us, and now—

S. R.—I have to suffer, eh?

Neela.—Education does mean suffering in a sense, but it also means happiness.

S. R.—I wonder! But, by Heaven, there they are again!

(Enter the two couples separately)

Rajan.—I wish to marry your daughter, Meena.

Sankar.—And I to marry your daughter, Lila.

S. R.—(Grandly) My blessings on you, my children. (Joins their hands together)

Sankar.—(Aside to Meena) He hates the modern girl, you know, Miss Meena, or rather, Meena. You will be my sister, so I can call you by your name. Ask him.

Meena.—(Loftily) I know all about it. I have spoken to him.

Sankar.—Oh, you have, have you? You pretended to avoid him, but I suspected you all along, you know. However, what about the Indian dress?

Meena.—(Archly) It depends on the man who wears it.

Sankar.—(Sadly) I am not good enough for you, then. Ah! but I have my little Lila. You do not mind poverty with me, do you, Lila?

Lila.—(Rather reluctantly) No; but—I would not have minded riches with you.

Sankar.—Was that why you were not unwilling to marry Rajan?

Lila.—My father wished it, and a girl should obey her father.

Sankar.—Then perhaps you did not really like him. What? That is good. My dear girl, we shall be happy together. You do not mind poverty?

Lila.—I can cook well, you know, and I can make a little go far.

Sankar.—That is my own girl!

S. R.—Come children, we shall go in. And you, Neela, you will be my comfort, will you not? You will stay with me after they go?

Neela.—Yes—yes, father.

Sankar.—She hesitates. He who hesitates is lost. Mr. Siva Rao, my friend Ganesh wishes to marry her. He asked me to speak about it to you?

S. R.—Does he indeed? That is good. And what do you say, Neela?

Neela.—(Hangs her head) I—I—I—I.

S. R.—Sits the wind in that quarter? Et tu, Neela. Well, well!

CURTAIN.

(Concluded).

K. SATTHIANADHAN.

OUR POETRY PAGE

1. Eventide

By the pool, still and deep,
Geese lie asleep. . . .
Just now I heard
The note of a bird
As he called to his mate
From the little green gate,
Cheerio! . . . . from the trees
She answers his pleas,
Then a short flight they take
Away o'er the lake. . . .
And the silence is ours
Mine—and the flowers.

LELAND J. BERRY.

2. An Illusion

Alone I wandered late last night,
Amidst the shadowy trees,
The moon shed forth a silver light
And made the branches look quite white,
As they whispered in the breeze.

I watched the shadows leap and prance
And on the hedges play,
And all at once I saw by chance
A tiny little fairy dance,
Upon the moon-lit way.

She did not know that I was there.
She gambolled to and fro.
I watched her form so wondrous fair,
And her golden dress of stuff so rare,
That it looked like fire aglow.

But, all at once she glanced at me,
And gave a little moan.
And then she hid behind a tree;
For mortals fairies must not see,
And I was left alone.

But, when I think of her today,
It somehow does not seem,
That I have seen a fairy play
Upon the silvery moon-lit way.
It must have been a dream.

Or perhaps I'd seen a glow-worm's light,
Flashing through the air,
And on that moon-lit dreamy night,
Fancied that a fairy bright
Had danced and frolicked there.

PADMINI SATTHIANADHAN.

KRISHNA'S PLAN

(A story)

RADHA returned home sullenly from the Ladies' Samaj. The talk in the club had made her think. She was really beautiful and her vanity had been greatly tickled by the flattering comments made on her by her comrades. Radha felt that she was not treated as well as her personal charms demanded, by her husband Krishna. Why should her lady friends taunt her at the club? Why should they pity her, because that red silk *kottadi* sari costing over Rs. 150, which would have suited her fine figure so well, was not for her, as her husband was not able to buy it? She herself was the daughter of a well-to-do father, and should she suffer because her husband was not able to please her vanity, as educated by her comrades at the club?

Krishna returned home after his walk on the beach, which usually followed his strenuous nerve-racking work at the bank. Radha, with her customary art, began to catalogue her grievances. She wanted a diamond nose-screw, and a brooch for the moment. He gently remonstrated with her; he told her that she had already exhausted his resources, and that he must cut his coat according to his cloth. This exasperated Radha, and she cried in utmost innocence that her charms were wasted on him. Krishna felt downcast at the rebuke, and promised to make amends. So, days passed on, till Krishna became the full victim of Radha's unbridled ambition. Everyday, some interesting toilet bill would be found on the table, and Krishna was at his wit's end to meet it. His income and his expenditure never tallied, and he found himself deep in the mire of debt and despondency.

" Do please get for me the red silk sari," cried she after one of her visits to her club.

" I cannot any more satisfy your vanity ", replied Krishna in sheer desperation.

" I cannot any more show my head at the Ladies' Samaj, without that sari ", persisted Radha.

" The Ladies' Samaj has become the curse of the family," replied Krishna in bitter agony.

" While your mind feasts on the piles of money at the bank, can I not spend some portion of my time gaily with my lady friends at the club? " queried Radha.

" But the Samaj has tickled your vanity, and increased your ambition," replied the hapless husband.

"I only desire to be on a par with, if not better than, my friends of equal status", remonstrated she.

The red *kottadi* sari was already in the house, and Krishna had no money. He pleaded with her, but she refused to listen to reason. She would not for all the wealth in the world look small in the eyes of the traders, from whom she had procured the cloth on approval. She would not also look small in the eyes of her lady friends at the Samaj, who knew of the purchase, and who would be expecting her to wear it at the next meeting. Krishna actually thought of running away from her, as he could not withstand her demand any more. His prayers proved futile. In the night, he dreamt of a horrible fate awaiting him. He thought he had overdrawn his account at the bank, and that the hand of the bank authorities was at his throat. He felt he had no escape from his fate and woke up trembling. On her part, Radha happily dreamt of how she would look in her new cloth the following day, and how hosts of people would comment on the new treasure.

Krishna did not return home for three days. She could not understand how her faithful partner happened to be absent for such a long time from her. She searched everywhere for a message; but no explanation of her husband's absence could she find. The absence of Krishna was freely commented upon at the club, and Radha felt ashamed that she cou'd not satisfactorily account for her husband. She had not the courage to go to the bank to make enquiries, as she thought that such a step would be against custom. She could not send anybody, lest he brought some unpleasant news. She became restless, uneasy, and fearful. She felt the absence of the husband, as something bordering on disgrace to her reputation. The air she breathed was hard. The water she drank was bitter, and the very rooms appeared dreary. A sense of desolation crept over her, and she felt that all the beauty she showered on herself was only transient. No member of the club seemed to have any thought for her desolation, and there was no one to console her misery.

It was on the evening of the fourth day that she went to the Samaj dressed with extra care. She wanted to conceal her tragedy; but any dress without a beaming face was a failure, and the girls began to ask her inquisitive questions, as to the cause of her melancholy. She tried to answer bravely, but finally lost her equanimity; she wanted to go home, but, her courage failed, when she thought of her dreary abode. So, she sought a corner, and with an old paper in her hand lounged drearily on a sofa. The day's paper was in the hands of the Secretary of the Samaj, and eager eyes were trying to scan it. Radha, however, remained oblivious. Then, the news began to be talked about; a tragedy on the Atlantic, the collapse of an aeroplane, the suicide of a maniac on the sands, a conviction of three years for defrauding a bank, were all

retailed with the gusto befitting the occasion. Then, in a corner of the paper, came a piece of news marked sensational. The ladies read it in suppressed voices, and soon all eyes were rivetted on Radha.

"So, pride goes before a fall" murmured an ugly woman to her friend, "All the dress she wore was only daylight-show."

"Let us not taunt her in her misery," said one of the magnanimous ones loudly. Then Radha realised that she had suddenly become the object of special attention. Some eyed her sympathetically, a few even had tear-drops trickling down their cheeks. Radha guessed that they had come across some news of her husband. Then the Secretary walked up to her, and with a feeling more kindly than the others had displayed, she showed her the paragraph. and fell to weeping.

"In the small hours of the morning, Krishna, a clerk in the bank, was arrested by the police and taken into custody. The bank had been defrauded to the extent of a considerable sum; and but for the timely revelation made by one of Krishna's accomplices, the fraud would not have been discovered for some time to come. Krishna appears to have confessed his crime, and has implicated his wife, it is alleged, as being a party to the fraud, in that she had made him live much beyond his legitimate income, and so he had had to draw more and more on the bank. Much sympathy is felt for Krishna, as he had been considered the most straightforward and honest of all the clerks in the office. Krishna is reported to have been hurried to a distant part of the country. Fresh developments are expected."

The news stunned her. The Samajists did not spare her. Some blamed her for her extravagance, while others sympathised with her. Radha felt the world giving way under her very feet. She was taken to her home, and left to be looked after by the servants.

The Samajists spread the news like wild fire. The pride of Radha was brought to the dust. No more could she vaunt her dress on less fortunate women, and no more could she claim the respect she had extorted by her extravagance. She, the queen of beauty, was dethroned. The re-action on her was more than words can describe. She felt herself to be the cause of her husband's crime. She vowed a thousand times that she would never more commit such indiscretions. She swore that she would burn all the cloths and jewels that had brought such disgrace on her and her household. She wished, and wished again, that she had not tormented her husband in the fashion she had. But repentance could not atone for the past. She had fallen in society, and having fallen had dragged her innocent husband with her. She had no friends, no sympathisers, and no obliging people. Some of the unsatisfied creditors came to demand money, or to distrain her property for the balance due to them. She threw away all she had to satisfy the hard people, and prepared for a flight to an unknown destination.

A cheap *khadder* cloth was all that she had left for herself, and she was making her final preparations for her journey, when suddenly her husband came back to the desolate house.

" What has happened, Radha ?" cried Krishna seeing her dishevelled hair, and her poor dress.

" Forgive me," wept she, " I am the cause of your ruin. I have disgraced you by my folly. I have realised my mistakes, but alas, too late ! "

" Where are all our things ? " queried Krishna.

" The creditors have taken them away " replied Radha amidst tears.

" The creditors ? But, why should they have done so?" asked Krishna in perplexity, which she thought was put on.

" Pardon me, Krishna, for being the cause of your disgrace " remonstrated Radha.

"I do not understand you, and will you explain?" demanded Krishna, pretending not to realize the situation.

Radha brought him the fatal newspaper, wishing fervently that the paragraph about him were not true ; and in her wish, Krishna detected a real sincerity.

" Oh, that paragraph ! it was inserted by my friend, the news editor of the local paper. I am glad it has reformed you. I have been to the South on an important commission for the bank, and now I can meet any of your riotous demands. The correction has appeared this morning. Here it is :

'Krishna, the bank clerk, went with a posse of Police to the South on an important mission for the bank, and has just returned. He is, it is understood, commissioned to negotiate with a prominent State Official. Our previous reference to Krishna was incorrect. We beg to apologise for the false news, which must have caused grievous sorrow to the family. We are sorry that our correspondent was so badly misinformed.' "

The joy of Radha knew no bounds. In the Ladies' Samaj, she stood up, clad in *khadder*, gave a thrilling address on simplicity, and invoked the ladies in the name of all that was sacred in them not to go about parading their vanities, but to remain useful wives to reasonable husbands.

Radha no more cries for the costly *kottadi* cloth, and Krishna's profuse offers of gifts do not tempt her any more. Taught by her, the Ladies' Samaj is now a model of simplicity, and has adopted as its motto " Beauty, when unadorned, is adorned the most."

N. RAMABHADRAN.

N.B.—Was it right on Krishna's part to reform his wife by the method he used ? Was it chivalrous of him to implicate her ?—EDITOR.

THE BRAHMIN HOUSEWIFE

THE Brahmin is often supposed to have an uncanny intellect for public affairs and an equally uncanny insensibility for home matters. The majority of Brahmins, however, do as their wives tell them and this is perhaps one of the main reasons why they have been able to preserve to this day some at least of their ancient gifts.

The proper business of all wives is to rule their husbands. Sometimes, they make a muddle of this business and bring acute suffering on both themselves and their husbands. But the Brahmin housewives seldom make one slip in the management of this thrice-important job. They may be utterly illiterate and ignorant, but they know in the highest degree what all wives ought to know, but what many wives in other countries and castes do not often know.

How do they seize this secret of success and happiness in married life? From birth to marriage one great idea is continuously hammered into their heads, which is the great idea of marriage. "You want a good husband, eh?" "You will win a handsome husband." "Is that your husband that is coming there?" "Look, there's your husband!" In this way, everything but the *Icon* of husband is expelled from the future Brahmin housewife's intellectual outfit. Thus, by the time she is married and begins to live with her husband, the touch-and-go art of management of husband and house becomes almost an instinctive feature of her mind.

The marriage festival lasts four days. It is a crowded time of many mild holy gymnastics. The young husband goes through them all with his young wife by his side. The shy sweet girl is often very wily. She 'swallows' her husband through the corners of her eyes and at the same time hides herself in her heavy drapery from the gaze of her young lord. The tiny maiden is exquisitely coy, but she has enough wits to toy with her open-eyed admirer.

The sly bride plays the same game, whenever the 'boy' comes to spend a couple of days at his father-in-law's house. The boy comes with a mind full of the desire to see his future wife, but he cannot see her and, what is worse, must show himself to her. The chit hides herself here, there and everywhere in the house, and shoots her invisible glances at the languishing poor soul, and steals all the possible 'readings' of him. Having thus sized him utterly, she analyses and muses over him, when nobody is near. By means of this education, rich with the fragrance of emotion and instinct, she prepares herself as the years go by, for the glorious estate of an adored queen.

Moreover, while the happy girl thus prepares herself for her highest idea of wifehood, a golden structure of desire and dream rears itself in the young boy's mind, which all the after years of disillusion will hardly be able to shake. His elusive elf of a wife gradually begins to live in his heart as a living vision of beauty and charm. If the two had come into close contact at this impressionable age, there would perhaps have come to birth no illusions which, although they often make fools of men and women, never entirely fail to sweeten their lives. By the time such acquaintance is established, the early distance will have lent a permanent enchantment to the view.

Although this educative process, in which the Brahmin housewife rises to supremacy, is not much troubled by illiteracy or ignorance, it provides a special 'class-room' for the natural teaching of common-sense. Whatever the Brahmin housewife may not be, she is indubitably an immense granary of common-sense, the plainest and the greatest corn that can be cultivated in the fields of the human mind. The husband may be subject to frequent fits of flightiness. On such occasions, she steps forward and steadies him and saves him from falling. In the household, the dangers of intellect and the perils of university education are always averted by the secret counsellings, by the 'curtain-lectures' of ignorance, by in fact that primeval child of ignorance, called common-sense, that never grows old and that never fails to warm when knowledge in its pride goes wrong and when men swagger and stride too giddily.

Nowadays the highly educated Brahmin may be somewhat ashamed of his wife's ignorance, but he dare not tell it her. . . . .

N. K. VENKATESWARAN.

FRIENDLY CHATS

Morals and Friendship

I FEEL instinctively that some of my readers will disapprove of what I am going to say. They will say that I have no romance in me, no poetry. They will aver that I must be old and disillusioned. But, never mind. I shall make myself a martyr to duty, and say what I think I ought to say;—again the touch of old age, do you notice?

A time comes almost to everyone of us, when we feel that we have to formulate our terms of friendship—with one dear friend, shall we say, for surely there cannot be many such about whom we shall worry so much. Our friend does something wrong of which we do not approve. We feel very disappointed and heavy at heart; at the same time, that very weight makes us feel disloyal. What shall we do then? What shall we say when people run down our friend's conduct to us?

It is a hard question to answer; and yet often, one's own instinct finds the right answer; for true friendship always is, I think, a matter of instinct. Still, we have gone beyond instinct, we humans. We have come to reason; and so it behoves us to judge between moral principles and friendship.

First, should friendship go with approval and admiration? I think so. It does. Of course, in our modern world, as knowledge grows, and experience enlarges, moral issues are being confused and adjusted, even as the stern maxims in the Old Testament were in some cases modified by Christ's gentler interpretations. David, in his Psalms, continually prayed for revenge against his foes; but Christ asked us to forgive our enemies. The old commandments denounced Sabbath-breakers in no uncertain terms; but Christ taught us that "Sabbath was made for man, and not man for the Sabbath." In the same way, now what are called sporting ideas of conduct are entering into every walk of life. Truth is necessary, but there is truth and truth, and it is not wicked sometimes to tell a lie in matters of expediency. For instance, if it were necessary for me to speak a falsehood to save an innocent man, I will speak it. Then again, suicide is wicked; but is it not justified in sacrifice to save others? And so on, we can continue mystifying ourselves. But still, confused as we may feel, we instinctively feel that, we must reach up to a moral standard, whatever our interpretation of it. We are blindly trying to accommodate ourselves to it. We may change with the times, but we feel, if we are true, that we are changing in the right direction. The conflict is a conflict between principles.

In the point of friendship, however, the question seems to be different. It is a conflict now, not between principles, but between a principle and a feeling. We must not let friendship blind our eyes. We must pause sometime. And so, if our friend has done something wrong, we must come to the conclusion that she has done wrong. We must admit it.

Then, how can we still love our friend? Ah, that is where the test comes. If the friendship is not a true one, it will fizzle out. If it is true and deep, it will continue; for I think true friendship is based on real knowledge. I love my friend, because I think she is my ideal; and my ideal she must be then, whatever happens. Then, what happens, when the friend goes wrong?

This, I think. Our friend has done something wrong, according to our standard; but she has probably acted rightly according to hers; she may have been sincerely mistaken in her estimation of moral values. And so, she is still sincere; and, after all, as great writers have it, sincerity is the thing that matters. And so, we can still go on loving our friend. That is why, I think it is said that great love never falters. Did not

St. Paul say, in his immortal chapter on love, that "Love believeth all things, hopeth all things."

There is another question, however, to think about. It is this: If my friend thinks differently from me about a certain course of conduct, who is right, she or myself? One needs a clear head in these matters, a clear conscience; but if one thinks really sincerely, and does not worry about public opinion, I think one is safe. What then, are we to answer to the criticisms of our friend? It is obvious that we cannot falsely stand up for our friend's conduct, for in that case who knows how many we shall be leading astray. But, we need not obtrude our criticism, unless asked for; and then we can be circumspect in it. We can be loyal in so much, that we can defend our friend's own view of the case. We can stand up for her sincerity, even though we may not approve of it.

And so, that's that. Beyond that, I dare not speak.

"AMICUS."

OUR FASHION SUGGESTIONS

SOME years ago, I remember coming across an article, in which an Indian gentleman deprecated the growing tendency to give up the old deep colours of the Indian woman's costume. The same fact was brought home to me, when to an English friend, I commented on the brilliant flower-like hues of the summer costumes of English girls on a bright summer's afternoon in England.

"No doubt, it is cheerful to see such colours," she said, "But how different they are from the shades you affect in India. Our colours are so crude and bright, compared to yours."

When I heard this, I was at first rather surprised, for it had seemed to me that Indian women really ought to be accused of going in for bright colours, vivid greens, light blues, magenta pinks, radiant yellows. And then, I saw the other side of the picture too. Time was, when our Indian women loved also to wear deep, soft colours, a dusky purple, a deep crimson, a leafy green, a smoky blue, like the colours admired by my friend. Now, we see that fashion has ordained lighter, paler colours, probably in imitation of supposed English preferences. This fact struck me forcibly, when, after an absence of some years, I went to a reception at the Government House. I felt saddened, for the new hues looked rather drab and insipid, though, undoubtedly, they were daintier and more refined.

There are colours, therefore, and colours. They are of three kinds, pale, bright, and deep. The great secret is harmony. Pale colours may

be too dull; crude colours may be too bright, deep colours may be too heavy. And yet, each colour suits a certain type. Light complexions can take bright colours and deep shades; dark faces look well in pale hues. Pale pink, light mauve and canary yellows, I have been told, are the right colours to set off Indian complexions. From the same analogy, we ought to say I suppose, that dark purples and dark reds and deep blues suit a European colour best. But colours look different, according to the different skies they are worn under, the climates they are sported in, the complexions they adorn. In any case, let us not forget that the fairest complexions among us have yet a delicate tint of ivory, and are not of that type of pink and white which obtains in England; so the colours which suit an Englishwoman may not suit a fair Indian and *vice versa*. For instance, I have been told by an English lady, that never did she see gold jewels set off so well as on pale, ivory-tinted Indian arms.

In England, there is the problem of the colour of the hair and of the eyes to be reckoned with. For instance, a golden-haired blue-eyed head would look incongruous, by way of very unusualness, I suppose, over an Indian sari. For this reason, I often do not like to see English ladies in Indian saris; and I think this is why Salvation Army women and other ladies, who dress in foreign style, often fail in the effect they may produce otherwise.

The safest thing is to take lessons from nature and match the colours of sunrise, sunset, and twilight on cloudy days and in bright weather. What beautiful effects indeed are produced! The only trouble is that the effects are so evanescent that we can scarce hope to catch them; and also the extraordinary shading from one colour to another is very difficult to get at. How else can we hope to harmonise pink with blue, or green with purple, or red with saffron, or yellow with magenta, as is done in the sky?

Such schemes of colouring, if carried out too far, therefore, will look ridiculous on a person, although they look beautiful in Nature. But this does not mean that we should not take some hints from nature and reproduce them in our clothing. As I said before, Indian ladies are giving up their old-fashioned deep and bright colours, and are going in for insipid pale colours. This is a pity, for some of the bright colours of nature will look decidedly well on some Indian women. For instance take the beautiful flame colour of our sunsets. A sari of this colour, with a gold border, in some soft silk, which will fall in diaphanous folds, and worn with a blouse of greyish-blue material trimmed with gold, will suit a tall slim Indian girl, who is not very fair in complexion, to perfection. Then again, a silver-grey sari, with little silver stars worked on it, and with a silver border, over a plain white silk blouse trimmed with silver, will be an ideal costume for a middle-aged Indian lady.

A fair-complexioned girl will look very well in a soft dark purple silk sari, with thin gold lines worked on it, and a plain gold-coloured blouse.

Innumerable colour schemes such as these can be worked out and it is to be hoped that our Indian ladies will go back once more to their bright and deep colours.

SISTER SUSIE.

MEMBERS OF THE Y.W.C.A. IN CONFERENCE

THE earlist organization of women for women in the whole world was the Y.W.C.A. known then as the Young Women's Improvement Society. The only Christian Association in India, for and of, women is the Y.W.C.A. of India, Burma and Ceylon started over 50 years ago. Unlike many societies for the social improvement of women, it is not a society of the rich to help the poor, nor is it a society in which some have the satisfaction of giving patronage to those who seem to them to be in need of help or have some claim. A sense of superiority is contrary to the spirit of the Y.W.C.A. and it does not seek to provide this kind of fashionable interest in the poor that has done so much harm in the world. In its inception and in the first purpose laid down, we find these words: "The membership shall include princesses and all who are in the glitter of fashionable life, as well as young door-step cleaners or milkmaids or seamstresses," which were some of the occupations open to women in that day. In Europe, domestic service was the only calling which brought young girls from the country into its cities.

This occupation is not known in India, but other occupations and professions are attracting girls, who are beginning to desire a calling other than that of wife and mother, in order to serve their country in a more active way.

It was a body of such girls as these, who met for over 10 days at Anandagiri, Ootacamund, for the quadrennial conference of delegates from their branches, to meet on equal terms with Committee women and Secretaries who formed this Conference, to make plans and change methods in the next Quadrennium. Salaried Secretaries have no vote, in order that the democratic character of the Y.W.C.A. may be maintained. One of the most hopeful features of this Conference may be summed up in a remark made by a young Indian delegate, "The self-effacement of these Secretaries right through the Conference was a proof of their devotion to India and its women, and that they are in this country only for its good."

The first noticeable feature was the international character of the Y.W.C.A. In all large local centres such as Bombay, Calcutta, Madras,

Rangoon, the Secretariat is composed of women of various races, Indian, Anglo-Indian, American, Australian, British, Canadian and Karen, all living together in a very manifest unity. The Association of India, Burmah and Ceylon owes much to the interest of the American Association, which has from the first taken a practical interest both in sending some of its own Secretaries out to make their homes in this country and also in maintaining the office expenditure necessary to a society of this type. The National Office is at 1 C. Ashutosh Mukerjee Road, Calcutta. No one could be present at the Finance Session, without joining heartily in a vote of thanks to the Foreign Department of the American Association for its contribution in personnel and in money for the advance of the womanhood of India. This was at a time when Indian leadership was not possible to obtain. This international character will be kept up at this beautiful Conference estate, which we also owe to America. All through the hot weather in the Summer Conferences of Teachers, Girl Guides Association and Association members, girls from seventy to ninety in number will be found wandering on the beautiful hills of Ootacamund and studying religious and social topics. Our Association is open also to young married members, with training in handicrafts, physical culture, etc. One of the Indian leaders was an ex-Secretary now married and there is a sphere for young married women in all its branches.

The most far-reaching resolution was that passed on the day, when the formation of more purely Indian branches under Indian management was discussed.

Four women present from such far-removed places as Bengal, Madras, Punjab and Travancore, spent much time in planning the programme for the starting and maintenance of such branches. An American woman at present in the country, with her husband in an official position in Mysore, was so inspired as to accept immediately the offer of one of the delegates, to become a "student in training" for the Y.W.C.A. Secretaryship, in order to start the Indian side of the work in Bangalore. During the last few months, a Student Centre has been opened in Lahore with a Hostel for students, professional women and teachers, who wish to live in Indian style, so as to fit them better for village and home life. The Conference received with great enthusiasm the recommendations on this subject, and the National Secretaries will be glad to hear from any one who desires to form a branch in their neighbourhood.

The Student Department takes no second place in importance, and, although no racial distinction is allowed in the Y.W.C.A., the membership is mostly Indian. It was good for students to meet with other girls and to talk over the problems and difficulties of life which they also have to face when they leave College. Important as College life is, it only lasts for a few years, and a College girl does most good to the

community not so much by joining any College or Old Girls' Union, but by allying herself with the girl of labour and the girl at home, thus making her College life a preparation for life in the home and for companionship with her husband.

The Association is indebted to such women as Misses Brentnal and Elizabeth Zachariah and Miss Schaeffer, who leads the National work, and who is prepared to go to a school or College to start a branch ; to Misses Coey and Maduri Dutt who have started and are running the Students' Hostel in North Calcutta. In the new premises, forty-five girls will be accommodated, but already they are too small and sixty-five have been refused. The resolution unanimously passed was, " That this Conference has heard with interest the present situation of the Student Department, and views with sympathy its desire to develop as a movement directed by its members along truly indigenous lines."

The Student National Committee met for four days under the presidency of Miss George of the Madras Christian College and they discussed the present opportunities for the Association and planned to seek to meet the problems of girls in College. These eighteen Committee girls stayed at Anandagiri, as a part of the larger Association Conference.

It may here be noted, and is not always understood, that the Young Women's Christian Association differs from the Christian Church in that it is not an Association of Christians, nor does it require any adherents to the Christian faith from its Associates. It is a Christian Association for all young women, in order that they may find a place where they can discuss and think over the religious problems, which every one in this enlightened age has to face. Therefore, at all its Conferences and Clubs, except the Quadrennial Conference, which is a voting body, any girl, Muhammadan, Hindu, Buddhist, Jew, will find a welcome and a place of friendly intercourse.

At a Conference such as this, we look backward as well as forward. A great interest was taken in the Industrial Department, which has been developed during the last Quadrennium. The World's Y.W.C.A., of which the Indian movement is a part, has paid special attention in the East as well as in the West to the new dangers and complications arising from the growth of industrial centres. India is no exception to this growth of new cities, the population of which is increased through the presence of mills and factories. Miss Wingate thrilled the audience and aroused it to a sense of responsibility, as she described the terrible housing conditions arising from the sudden influx of population when industry invades a quiet town. Her speech created great sympathy, and the observation made by a delegate shows the importance of this side of Y.W.C.A. work. The delegate said : "This Conference has taught me many things, but I never realised before that the comfort in which we are

able to live, the amenities of life we enjoy, is bought for us at such a cost of human labour and discomfort and often danger". Miss Wingate, with Miss Dongre, is now living 7 miles out of Bombay in the vicinity of the mills and has started a Y.W.C.A. Centre for the girls. There are other cities in which these Y.W.C.A. Centres are needed and she will be glad to hear from any one who is willing to do what they are doing and give their life and leisure for the girls of labour to whom we owe so much.

Resolutions for the abolition of Purdah, and in favour of the raising of the age of consent to be forwarded to Government, were also passed by the Conference.

The Hon'ble Emily Kinnaird is now visiting India and will be glad to hear from any to whom either of these subjects make an appeal. She is prepared to visit any place where there is an opening for the Y.W.C.A.; and, although shortly it is hoped to have Indian Travelling Secretaries, she is so much acquainted with Indian habits and homes, that she will be glad to discuss with any one interested and pay them a visit. Her address will be, care of the Y.W.C.A., Mayo Road, Bombay, or at the National Office, Calcutta.

OUR MEDICAL ARTICLE—COMMON AILMENTS OF CHILDREN

Chapter XI.—Tuberculosis of the Lungs in Children

By Tuberculosis is meant a condition resulting from the development within the tissues of the body, of what are known as Tubercles (literally meaning a tuber, swelling or new growth) caused by the growth and activity of the germs, Tubercle bacilli. These bacilli are rod-shaped organisms and are easily distinguishable under the microscope. They are widely distributed and are found in varying numbers, wherever human beings are crowded together. Their chief source is from the phlegm of persons with advanced disease of the lungs. It has been estimated that such a person throws off from 1½ to 4⅓ billions of bacilli in 24 hours. Allowed to dry, the sputum becomes mixed with dust and is distributed so far and wide that very few people can pass a day without affording opportunity for the Tubercle bacilli to get themselves lodged in the throat or air passages, inhaled with dust. Another probable source is from the milk of Tuberculous cows. A proportion of cases of Tubercle infection in children should be regarded as derived from this source.

One might feel alarmed at the wide-spread distribution of these dangerous germs, but, it may be a comfort to know that all do not catch the disease. Fortunately, the human body is not a very suitable home

for the tubercle bacilli, for they never thrive unless the soil in man is rendered suitable for their reception and active growth. If conditions are suitable, the germs, which ordinarily have an easy access to the throat, get into the lungs, or the lymphatic glands and then through general circulation gain entrance into any organ of the body. Thus we have Tuberculosis of the lungs, Tuberculosis of the glands, Tuberculosis of bones, of joints, of bowels, of brain, etc. In fact, they can affect any part of the body. Having lodged themselves in some organ, they set about making sure their stay and build a home, as it were, in that organ. Their toxins are neither so powerful as to kill the tissues in a mass, nor so weak as to be neutralised by the natural defence forces of the body. Therefore, they set up a mild form of inflammation in the tissues, which results in an overgrowth of the cells at the expense of the organ affected. Each overgrowth forms a Tubercle, and in each Tubercle are found the bacilli. These Tubercles are so formed that much blood cannot enter them, and therefore medicines have a poor chance of reaching the germs.

These Tubercles are overgrowths formed into masses by coalescence, at the expense of the organ affected, thus destroying its structure and function. After a time, however, under good treatment and favourable conditions, the germs die, the Tubercles become shrunk, and although the destroyed portion of the organ cannot regain its function, there is an end to the growth and activities of the bacilli. But, if the soil continues favourable for the bacilli, these masses of Tubercles degenerate, owing to age, become soft, are converted into some fluid analogous to pus, and thus form cavities of various sizes into the organ, while the bacilli themselves flourish, eat away into the contiguous areas of the organ, and ultimately getting into the main circulation infect all the organs of the body. From this destructive nature of the bacilli, the disease has rightly derived the name of "consumption."

Besides this, the toxins emanating from the bacilli circulate in the blood. They cause fever of a low type, general malaise, and exert a pronounced detrimental influence on all the organs of the body.

Causes of Tuberculosis in Children.—1. *A depressed condition of the general health* of the body is an important one. It lowers the vital resisting power. Thus, in children, the trouble starts immediately after some ailment such as whooping cough, measles, dysentery, etc. Many of these ailments leave an inflamed condition of the mucous membrane of the throat and intestine, and thus provide a suitable entrance for the germs.

2. *Unhealthy and unhygienic surroundings* are likely to bring about Tuberculosis. Hot and ill-ventilated rooms, dirty surroundings, overcrowded school-rooms, etc. lower the vitality and often become hot-beds of infection, if once a tuberculous patient is admitted to contaminate the air. Under such circumstances, the tubercle bacilli become virulently active.

3. *Some local weakness*, already existing, may favour the nfection; for example, slight and often overlooked injuries to bones or joinus will cause them to be more easily affected than healthy ones.

4. Lastly, of course, comes the invasion and development of the specific germ, the *Tubercle bacillus.*

Symptoms of Tuberculosis in Children.—Symptoms will depend on the organ affected. The commonest affections met with in the order of their frequency, are Tuberculosis of the lymphatic glands, Tuberculosis of the bones, Tuberculosis of the joints and Tuberculosis of the lungs.

The last mentioned, *i.e.*, *Tuberculosis of the lungs* is rare in children under 5 years of age and when it does occur it does not generally resemble the cases of consumption met with in adults, with its characteristic symptoms of cough, fever, emaciation, spitting of blood, and lasting from months to years. In children it occurs as an acute condition.

Diagnosis of Tuberculosis of the lung in children is rather difficult and the case may be far advanced before a correct diagnosis is made. If the child had suffered from some debilitating illness and if it is followed by any fever which can't be explained during the convalescence, accompanied by anæmia (paleness), emaciation and aversion for food, with or without cough, we must think of Tuberculosis of the lung. And again, if the family is a Tuberculous one and if the child was in close contact with a Tuberculous patient sometime or other, the occurrence of intermittent fever should put us on the guard. It must also be remembered that other fevers, such as the malarial and the typhoid, should be excluded.

Prognosis of Tuberculosis of lungs.—It must be stated that prognosis is on the whole good, provided the child is not too tender in age, not too much broken-down in general health and not too far advanced before discovery. The social position and the financial well-being of the parent also count a great deal.

Treatment of Tuberculosis of the lungs: *General.*—In the treatment of Tuberculosis of the lungs, the most important point to remember is that fresh air is the best lung disinfectant that we possess. No remedy will kill tubercle bacilli as quickly as sunshine and fresh air. This is the reason why the open air treatment in sanatoria has become so popular. It is not essential, nor is it possible that every child should go to the sanatorium. In country places, the open-air treatment is quite easy, but even in towns it is not impossible. The little patient may be trained to sleep out-doors, away from dust and traffic, or the windows which should be large can be kept open night and day. The important thing to remember is that no symptom, be it fever, or no fever, need prevent the child from a full exposure to fresh air. Those, who can afford a change of place, had better choose a suitable place and remove the child to that place. The requirements of a suitable place are a *pure*

atmosphere, an *equable temperature*, not subject to rapid variations, and a *maximum amount of sunshine*. Given these three factors, it matters little where a patient goes, so long as he lives an out-door life.

Diet.—Next to sunshine and fresh air, comes nutrition. A child that is properly strengthened with good feeding will certainly be better able to recover than the one that is under-fed. It is rare to see recovery in a patient, in whom there is constant digestive trouble. The aversion for food, which is a constant symptom, is a serious obstacle, but it is surprising how quickly it disappears under wholesome open-air treatment. A change of place may in many cases promptly restore the appetite. At the same time, care should be taken that medicines that disturb the stomach are avoided. Milk, butter, eggs, and meat juice should form the bulk of the food. Milk, if given, should not be repeated oftener than once in four hours. The yolk of a fresh egg may be added just before feeding. It is better gradually to increase the number of eggs (yolk only) up to 4, 6, 8, or even 10 eggs per day, if the condition of the stomach warrants the same. The tongue is an index of the stomach and it should be examined every day. Butter can be given with bread, in older children, or in the form of cream added to the milk in the younger ones, in a liberal manner. Meat juice [1] (Raw) is exceedingly good and it can be safely given from 1–4 teaspoons three times a day. Presence of fever is no contra-indication. If milk is not well-borne, it must be peptonised [2] or Benger's food substituted.

Medicinal.—Cod-liver oil in some form or other or ostelin must be given a trial. Pure oil may upset the digestion in some children. This should be borne in mind, while selecting the medicine. Children generally like Kepler's preparations [3] and Waterbury's compound. Any of these may be selected, preferably that combined with creasote. It is not advisable to administer cod-liver oil in any form,

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[1] Raw meat juice is prepared in the following way :—

Take a small quantity of the best meat, just enough to yield about half an ounce of juice, free from all fat, cut it into the finest mince and put it into a bowl. Add cold water to which a small quantity of salt has been added, just sufficient to moisten the mass well. Set aside to stand for an hour, during which time it may be occasionally stirred. Strain through a coarse cloth, using good pressure. The pulpy mass of flesh ought to be nearly bleached, while the liquid should be of a port-wine colour. The juice can be suitably flavoured before administration. The addition of a drop or two of diluted hydrochloric acid to the meat is valuable.

[2] Peptonised milk: Add half a pint (10 ounces) of boiling water to an equal quantity of new cow's milk. Then add one teaspoonful of "Benger's Liquor Pepticus" (available at any chemist's) and 10 grains of Bicarbonate of Soda. Mix well, and put it aside in a warm, but not hot, place for an hour in a jug. Then pour it again into the saucepan and boil for 2 minutes to prevent further action of the ferment. Sweeten to taste with sugar of milk.

[3] Kepler's cod-liver oil with malt extract, and various other combinations are very popular and can be had at any chemist's shop.

when there is marked rise of temperature, or aversion for food. When pure cod-liver oil has been chosen and when it is not well borne, it may be used by external friction over the whole body or any part of the body, for 10 or 15 minutes and then the child exposed to sunlight for 10 or 15 minutes, preferably in the mornings. The dose of the cod-liver oil by mouth is from 5–30 drops twice a day, and by friction method 15–90 drops according to the age of the child. An overdose does no harm and the best time to administer cod-liver oil or its preparation is after food. If for any reason cod-liver oil cannot be administered, a teaspoon or two of rich *cream* [4] three times a day is an efficient substitute.

Personal hygiene is also important. Every day, the whole body should be sponged with warm water followed by gentle friction with a towel. It should be carried out in a room under conditions which prevent chills. The clothing should be light and loose. It should be woollen, night and day, winter and summer. The feet should be kept warm by means of socks.

Symptomatic treatment.—Certain symptoms call for special treatment, for example, the fever. Very often, the fever subsides under open air treatment and rest; but if it does not, the following preparation will do much good. Take of Liquorice Root [5] 1 oz., Vettiver [6] 1 oz., Lettuce [7] seeds ½ oz., seeds of water-melon [8] ½ oz., and dried Rose-petals ½ oz. Macerate all, except the last one, into a bruised condition, in 20 ounces of boiling water for ½ an hour and strain. To the fluid thus obtained add 8 ounces of sugar-candy and ½ ounce of Rose-petals in fine powder form and stock in a bottle. One to two teaspoons of this can be given two or three times a day. [9]

In refractory cases of aversion to food, small doses of "Draksharva" [10] up to ½ an ounce per day can be *administered a little before meal time, in divided doses.*

D. KIRUBAIMANI.

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[4] Cream can be had from firms or be made at home. That which is available from firms (Nestle and Anglo-Swiss Condensed Milk Company, for example) contains between 40–45 per cent. of fat of which 1–2 teaspoons will be the average dose, and that which is prepared at home contains only 15 per cent. of fat, of which at least 3–6 teaspoons are required. Cream is made as follows:—In a fairly long cylinderical vessel, keep good fresh cow's milk for 6 hours, after which time, the cream will be found at the top of the milk. This should be carefully separated by means of a spoon, and kept apart for use.

[5] Liquorice Root: Sanskrit = Madhuka; Telugu = Yashit Madhukam; Tamil = Atimadhuram.

[6] Vettiver: Sanskrit = Usheere; Telugu = Kuruvaeru; English = Cuscus grass.

[7] Lettuce seeds: Tamil = Shatlatu Virai; Sanskrit = Kahu.

[8] Water-melon seeds: Sanskrit = Chayapula; Telugu = Tarbuja Kaya Virai; Tamil = Pitchapala virai.

[9] Liquor Gulanchaet Cinchore compound sold by the Indian Medical Laboratory, 44, Badur Bagan Street, Calcutta will be an efficient substitute in doses of 15–30 drop doses.

[10] Draksharva or Draksharista can be had from Ayurvedic chemists.

OUR CHILDREN'S PAGE

I. Arjuna

THIS hero was the most gallant and the most beloved of the five Pandava brothers, who took part in the great war in the Mahabharata. He was really the son of Indra, the God of heaven, and he received the best favours of all from the gods. He was the favourite pupil of the great and wise teacher Drona ; therefore he was able to learn the best arts of archery and swordsmanship and weapons from that great *Guru*.

When Droupadi, the Princess of Panchala, had her *Swayamvara* or husband-choosing ceremony, Arjuna and his brothers were at the contest. Arjuna succeeded in the imposed test and won the Princess, and then he went to his mother in triumph with his prize. She was busy inside the house. He called out to her that he had won something. His mother replied to him to share it with his brothers, not knowing to what he referred. And, since the word of a mother could not be gainsaid, Droupadi bacame the common wife of all the brothers. They were all happy with her. They made certain rules among themselves with regard to her, and faithfully followed them.

Once, Arjuna happened to break a rule ; and though he did it innocently he had to go into exile for 12 years. He went away, and met with several adventures. On one occasion, Ulupi the daughter of a serpent saw him and fell in love with him. She took him away to Patala, or the underworld, where she begged him to marry her. Arjuna consented after a while, and they were happy together for some time.

He also married Chitrangada, and Subhadra. The latter was the sister of Krishna, who was the eighth incarnation of the God Vishnu ; by her he had a gallant son called Abhimanyu who was later killed in the war. But, Abhimanyu's son was saved, and he it was, who survived the Pandavas and became the King of Hastinapura after their death.

Arjuna went back to his brothers and suffered with them at the hands of their cousins, the Kauravas. When the brothers went into exile after the fatal gambling of Yuddhistira the eldest brother, Arjuna was able to save them from several dangers. Once he had even a fight with the God Siva, who was in disguise, and from him he won a wonderful weapon, which later he used against his enemies.

K. S.

II. Our Letter to Our Young Folk

DEAR CHILDREN,

Perhaps you would like to hear something about shells, and a little about the life that exists within them, this month. I wonder how many of you know that the pretty shells, which you see scattered on the

sea-shore, and which you eagerly pick up, once had living organisms inside them, and enjoyed life just as much as you do now. If you look very carefully, you will sometimes find a shell on the beach, which still has its living organism inside, and you will often see the creature drawing in its head hurriedly, and trying to hide from you.

The shell forms a part of the living creature inside it, and is called the "Mantle." It grows with the animal, and gradually gets bigger and bigger. Shells, such as the oyster, are called membranous shells, because they are deposited in layers, with a thin membrane between each layer. Many membranous shells are lined with a lovely shiny substance called "Nacre". This shiny substance is the "Mother of Pearl" in the Oyster.

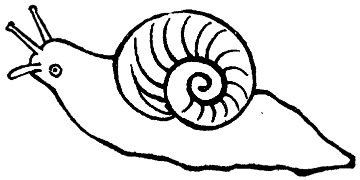
Shells which are not membranous are called "Porcellaneous," because they look like china. The cowry, with which you play so many games, is a Porcellaneous shell. Some shells are called "Vitreous" because they are so transparent, and look like glass.

Now, I wonder if you can divide the shells into these three headings, Membranous, Porcellaneous and Vitreous, when you collect them on the beach. It will be rather interesting to do so, and perhaps your mothers can help you, if you find it too difficult to classify them yourselves.

Besides these three headings under which shells are divided, there is another division which marks them, according to the number of valves they have. Some have two valves and are called Bivalve, some have just one valve and are called Univalve.

The Univalve molluscs have only one piece of shell. They protect themselves by withdrawing into the shell, and by the opening being protected by a lid-like-plate called the Operculum.

I am sure most of you have seen snails. They are so common in our gardens. They have a Univalve shell. Did you know that some people eat a certain species of snail, and that they were considered as great delicacies by the Romans? The snail belongs to the order Gasteropoda, and to the family *Helicidae*. The name of the common snail is Helix. Here is a diagram of the Helix.



Helix
The Common Snail

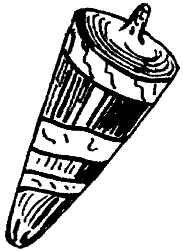
The snail lays soft, round eggs, about as big as tiny peas, about two inches below the soil.

Some other shells belonging to the order Gasteropoda are :—

The *Scalaria*, or Royal Staircase Wentletrap. It lives in Indian and Chinese seas. From the diagram of it, you can see that it looks like a staircase. These shells used to be very rare at one time, and even now, good specimens are very valuable.

SCALARIA, OR
Royal Staircase Wentletrap

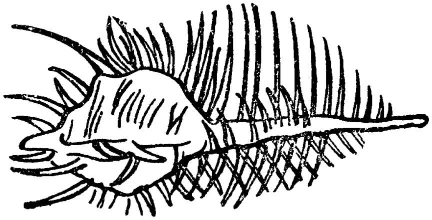
The *Conus* is another example of the order Gasteropoda, belonging to the family coniidæ. It looks very much like a cone, and its outer surface is indeed very attractive.



CONUS

The *Cowry* also belongs to the order Gasteropoda. I am sure you will be surprised to hear that one species of the cowry is actually used as money in some parts of the world. Cowries are very common in India, and many are the games which our Indian children play with them. I shall, therefore, not give a diagram of it, as it is so common.

The *Murex* is another elegant form belonging to the Gasteropoda. It is sometimes called Venus' comb. It is found in the Indian ocean. It belongs to the family Muricidæ.

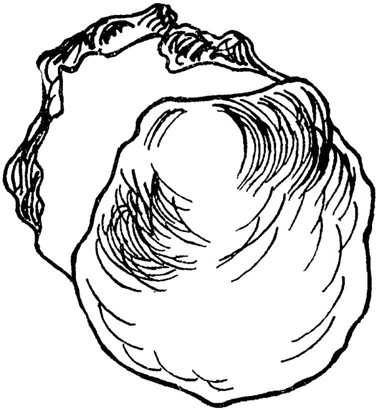


MUREX

All these are Univalve shells.

Now, just a word about Bivalves. They live exclusively in the water. They have two pieces of shells closed firmly by a strong muscle. The living organism is inside the two valves. The two shells are joined together by a hinge. After the animal is dead this hinge opens the shells apart widely. Some bivalves move about by means of a fleshy organ called the Foot, and some move by means of the rapid opening and shutting of valves.

The Oyster belongs to the bivalves, to the order Conchifera. The pearl oyster deposits "nacre" in drops, instead of spreading it in a layer. As you know, many people buy hundreds of Pearl oysters to see if there are any Pearls inside, and sometimes, they are lucky. I wonder if any of you will ever find a pearl.



Pearl Oyster.

Well, I suppose I must stop now, so goodbye.

Your sincere friend,

PADMINI.

OUR COOKERY COLUMN

(Selected)

Chocolate Layer Cake

⅓ cup butter	1½ cups flour
1 cup sugar	1½ teaspoons baking powder
2 eggs	½ cup milk
Pinch of salt	1 teaspoon vanilla

Cream butter, sugar, add beaten yolks and beat all together until very light. Sift flour and baking powder and salt together and add alternately to first mixture with the milk. Fold in stiffly-beaten whites and bake in two layers.

Chocolate Filling

Put 2 squares of bitter chocolate in double boiler; when melted add 1 cup of boiling water, then 1 cup of granulated sugar. Put over fire and let it come to a boil, add 3 level tablespoons cornstarch dissolved in ½ cup of cold water and a pinch of salt; stir constantly until thick. Remove from stove, add ½ teaspoon butter and 1 teaspoon vanilla. Put beween layers and cover top and sides of cake while mixture is lukewarm. This has been the favorite cake in my household for many years.

Scotch Broth

(An old Scotch Recipe)

1½ lbs. shoulder of mutton or lamb
(or lamb bones left from roast)
5 quarts cold water
1 cup barley
1 cup green dried peas
¼ head cabbage chopped fine
2 medium sized carrots (grated)
2 small white turnips (grated)
1 small onion chopped fine
1 tablespoon chopped parsley
Salt to taste

Cover meat or left-over bones with cold water and bring to a boil. Then add dried green peas which have soaked in cold water several hours, and all the other ingredients, with a little salt. Simmer slowly for four hours, skimming often. If any is left it will be just as good for luncheon next day. I always make it with the bones left from my roast of lamb.

Spinach Supreme

Spinach may be deliciously prepared for a main dinner dish. Line a baking dish with very thin slices of bacon, fill with chopped cooked spinach mixed with equal parts of bread crumbs, three well beaten eggs, salt, a dash of mace and half a cupful of cream or rich milk. Lay bacon slices on top and bake until bacon is crisp.

Favorite Chicken

1 medium sized fowl
1 cup celery
$\frac{2}{3}$ cup cream or top milk
9 oz. package elbow macaroni
Salt to taste
Dash of paprika
Little chopped parsley

Choose a fowl not too fat, cut in pieces, place in deep vessel, cover well with water, add salt. Cover and cook 1½ hours. Do not remove from fire. Add 1 cup celery cut in one-inch pieces and the macaroni, cook until tender about thirty minutes. The broth should be quite low by this time, so just before removing from fire, add cream or milk. Serve on hot platter, garnishing with a dash of paprika and finely chopped parsley.

Carrot Souffle

2 tablespoons butter
2 tablespoons flour
½ cup milk (warm)
1 cup grated raw carrots or 1 cup cooked carrots
½ teaspoon salt
3 eggs

Melt butter, add flour; when well mixed, add the milk gradually, stirring rapidly to keep mixture smooth. Add salt and remove from fire; add carrots rubbed through mincer if cooked, add beaten yolks of eggs, cool and fold in stiffly-beaten whites. Bake in buttered casserole 20 minutes in a moderate oven. If the cream sauce seems too rich for young children it can be made equally palatable by using 1 tablespoon of butter, combining the milk and flour and then stirring in the butter.

Baked Apples

8 or 10 large cooking apples
1 cup brown sugar
2½ tablespoons cornstarch
¾ cup cold water
1 teaspoon butter

Butter a pan thickly, then cover the bottom with half the brown sugar and the cornstarch, add the cold water and mix until smooth. Place the peeled, cored and halved apples in the pan, cored side up and fill each hollow with the remaining ½ cup sugar. Bake in a hot oven until the apples begin to brown, then cover and bake very slowly until they are all uniformly soft.

All the recipes are from "Children," The American Magazine for Parents.

OUR NEEDLEWORK NOTES

A Crochet Insertion of Stars

To make a star:

Crochet a ring of 10 chain, closing with a single.

On the ring, work X-5 chain, 2 long trebles and 5 chain; repeat 5 times from X; 1 single in the last of the first 5 chain. (When repeating, instead of the first 5 chain, crochet 1 long treble).

Join the stars together by the loops, and at the 3rd of the 5 chain stitches, thus:

X 1 treble in the 3rd of the 5 chain stitches of a star, 6 chain, 1 treble on the 3rd of the 5 chain of the next loop; 6 chain, 1 treble in the 3rd of the 5 chain of next loop; 9 chain and 1 treble on the 3rd of the 5 chain of the next loop; repeat from X and fasten off.

The same border is to be worked on the other side of the stars.

OUR HEALTH NOTES

First Year's Food is Vital to Baby

How much of the future health and happiness of the little tot depends upon the food you give him the first year! That is the time when his little organisms are forming; when the body, bones and muscles begin to develop. Improper food, food lacking in sufficient nourishment, at this tender age, may influence his entire life. As one famous dietician once said, "One year of correct feeding at the beginning of life is more important than ten years of careful diet in after years."

Baby's first food after weaning should be given special consideration. Doctors more and more are recommending an oatmeal gruel for this purpose. Oats contain the vital elements babies need so much for their proper development. It is one of nature's ideal health foods. Also, oatmeal gruel serves as a good introduction to other more solid foods to follow later.

Oatmeal gruel for babies is nothing new. It has been a staple diet for generations. Do not, however, give it to your baby until you get the proper proportions from your physician. He will undoubtedly change the formula from time to time, increasing the oatmeal content as baby grows older.—*The Health.*

Why is the Excessive Use of Sugar Harmful?

Sugar taken on an empty stomach is rapidly digested and absorbed and is capable of being converted into energy very quickly before fermentation can take place. Its best use, therefore, is between meals for athletes and labourers who need a rapidly assimilable carbohydrate. Sugar in that way prevents fatigue, increases muscle strength and spares tissue metabolism.

When sugar in any form is taken with meals, it remains for several hours in the stomach, thus favoring fermentation; and the greater the amount of sugar ingested the more active the fermentation process. Cane or beet sugar in solution is a favourite pabulum for the fermentative bacteria, which produce gas and irritating organic acids (lactic and butyric acids) in the stomach and intestines.

Unquestionably many of the digestive disturbances both in children and in adults result from the fermentation of sugar products in the gastro-intestinal tract. This is proved clinically by the fact that many adult patients, who complain of gastric hyperacidity, flatulency, constipation or diarrhœa give a history of the ingestion of excessive quantities of sweets; and in many such patients all that is needed to relieve the symptoms is to eliminate sugar products from their diet.—*The Health.*

Hygiene and Prophylaxis of the Throat

(1) Keep the teeth, mouth and the throat clean. The Indian morning toilet of the teeth with salt and wood charcoal, if performed properly with a vegetable brush—a new branch—is unrivalled. This can be repeated in the evening.

The throat can be gargled with warm saline every time.

(2) Avoid smoking—especially, cheap and nasty tobacco. This is the cause of most of our young men's bad throats even in villages, in spite of the atmosphere being free from dust and smoke.

(3) Avoid dusty and smoky bazaar streets, especially in the evenings—spend the time in the open air.

Don't frequent crowded, ill-ventilated and damp places of amusement. The hours of entertainment and the tobacco atmosphere of these places are so conducive to throat trouble.

(4) Don't eat sour fruits, sour curds, and iced drinks and cream. Lessen condiments and chillies (irritants).

(5) Never get constipated.

(6) Susceptible, delicate and old persons should wear a flannel wrapper round the neck—especially on chilly evenings.

(7) Take a cup of hot milk at bed time,

Treatment (*Home remedies*):—When throat is congested and there is cough—

(1) A pinch of alum powder added to warm saline. Repeated gargling—weak infusions often, if too much secretions.

(2) Check of condiments, chillies, sour fruits and curds.

(3) Discontinue smoking.

(4) A saline purge immediately, though the bowels are working properly.

(5) Demulcent drinks.

A cup of hot milk with a pepper or two in it.

Pieces of sugar-candy with pepper can displace Anethi Lozenges or Pot. chlor. et Boracis tablets.

(6) Inhalations of Tinct. Benzoin, Camphor or menthol in boiling water.—

—*The Health.*

Care of the Eyes

Does your child blink his eyes, or rub them frequently? In the morning when he gets up, do the lids adhere and when open leave tiny granulations along the edges?

Sometimes the irritation which causes the blinking and rubbing and the discharge which causes the lids to adhere may be overcome by the regular use of an eye-wash every morning.

An excellent eye-wash can be made at home by dissolving a level teaspoonful of boric acid in a pint of water. The water should be boiled first and then allowed to cool. While still rather warm stir the boric powder into it. The powder will dissolve.

The solution should be put into a clean glass jar or bottle and covered or corked tightly and set away until needed. A little may be poured out at each

using. Nothing should ever be poured back into the jar and nothing should be dipped in.

A clean piece of absorbent cotton should be used for each eye and then thrown away.

An eye bath, which fits over the eye socket, allows the fluid to flow around the eye when the head is tilted. Boric solution is cooling and soothing, and is good for tired eyes, too. Do not make the solution any stronger than the directions.

If you find a child reading in a glaring light, stop him at once. Do not allow him to read when lying down, and do not allow him to read too soon after an illness, such as measles or scarlet fever, or any illness that has left his body in a weakened condition. His eye muscles are as weak as the rest of him.

—*The Madras Mail.*

Suggestions about Sleep

Sleep is one of the first essentials in maintaining or building vitality. There are differences of opinion as to how much sleep may be necessary to health, but that sufficient sleep is required if one wishes to maintain the maximum of energy, no one can question.

Sleep is far more necessary than food; one can fast for many days or weeks if necessary, but no one can "fast" from sleep for more than a few days without experiencing ill effects. In early English History, condemned criminals were put to death by being deprived of sleep. Enforced sleeplessness, in fact, has been used as a form of torture in China, being more feared than any.

No definite rule can be laid down as applying to every individual, for those possessing the greatest amount of vitality and the strongest organism will require less sleep than those who are less favoured. The former are able to recuperate and build energy more rapidly than those who have a weak functionating system.

Generally speaking, therefore, I maintain that most people sleep too little, rather than too much. I would not stipulate any special number of hours for sleeping, but I would advise every one to secure as much sleep as he requires. It has often been said that if you sleep too much you become stupid, but I deny that sleeping or even oversleeping in good fresh air can ever make you stupid. Sleep till you wake up naturally and you avoid every danger of oversleeping or undersleeping.

The quality of sleep is really more important than the period of sleep. It is the depth of sleep that counts, and to secure that one must be physically fatigued. Nervous fatigue is different from physical fatigue and the former generally is not conducive to sleep. Many who complain of insomnia would do well therefore to take long walks in the evening. The walk must be sufficiently brisk to induce fatigue.

If you are a sound sleeper, it may be possible for you to secure more benefit from three to four hours' sleep than a shallow sleeper may reap in eight hours of a lighter degree of sleep. The extreme depth of sleep means complete rest to the brain, absolute loss of consciousness, and to a certain extent loss of sensibility in respect to our senses. In the lighter degree of sleep, some parts

of the brain may be at rest, while others are more or less active. Dreaming represents a state of partial consciousness rather than complete rest.

Bodily rest even without sleep is very valuable for purposes of recuperation. Such rest to a certain extent if accompanied with complete muscular relaxation will make it possible to take less sleep without serious devitalizing results.

The quality of air is another important factor. The air you breathe during sleep should be especially pure and fresh, particularly so because of the more shallow character of breathing. If you are in a room, all the windows should be as wide open as possible. If you have a covered balcony or a flat roof, it is always advisable to sleep out-of-doors. The increased vitality will more than repay you for your trouble. There is something about sleeping out-of-doors that energizes and vitalizes to an unusual extent.

Circulation is another factor in sound sleep especially for nervous persons. Many of those who complain of an inability to sleep suffer from congested brain, and they complain of cold hands and feet. In such cases warm feet will often bring about the solution of the problem. In some instances drinking a cup of hot milk before bed time will enable one to sleep well. A hot foot bath may be good. A bath at the body temperature about half an hour before bed time is excellent. It soothes the brain, and nervous cases often sleep very well. Another remedy for soothing the nervous is an air bath through the entire night. The covers of the bed are so arranged that they form a tent like arrangement on the bed. The person sleeps naked in that bed. The object being that the weight of the covers does not fall on the person and also an atmosphere of air is always playing round the sleeper. However, the whole body except the head is to be kept inside the cover.

The problems associated with the coverings themselves are important. The covers should be light. Woollens are recommended, because they keep warm and are light. Cotton covers used in our country are rather weighty. The mattress should also be of warm woollen material. Feather beds and pillows are to be discarded. In the cold weather cover yourself with as little clothing as possible, being careful however that you do not chill yourself.

The use of a pillow is necessary in nearly all cases. When one is sleeping on his back, a pillow is certainly an objectionable feature, it tips the body forwards and is conducive to round shoulders. A pillow is useful when sleeping on the side or in the partial face-downward position.

There is a special position which I can recommend for restful sleep. In this position you sleep with the body tipped forward partly upon the chest, and on the forearm, with one elbow just back of the body and the hand under waist. The knee of the upper leg will be drawn up somewhat. It will be noticed that in this position the organs lying below the diaphragm are placed in a suspended position. The stomach and other organs are pulled downwards from the diaphragm by their own weight, thus allowing more room for the lungs to expand. This helps the person to breathe more air through the entire night. One may change from side to side without any discomfort. In cases where there is some weakness of the heart, the left side position cannot be recommended, if some discomfort is felt on that side.—*The Health.*

NEWS AND NOTES

Dr. Besant on Indian Women's Progress

In her annual address to the Women's Indian Association, Dr. Annie Besant dwelt on the rapid progress that the women's movement has made in this country since she first came to India in 1893. She further observed:—"Women were essentially the heads of the households in India. Indian women in the past enjoyed as much privilege as men and there existed in the country, women mathematicians, metaphysicians and philosophers. This was one great advantage for Indian women. They had not been checked by any law, as the women of England and all over Europe were. Indian women had only to fight against custom and not against laws. The whole system of law hindered the emancipation of women in the West and thus made the women's struggle a continual fight in the West. Another great advantage the Indian women had was the great sympathy shown by men, which gave a great incentive to the growth of the women's movement in India. The movement had spread all over the country in an extraordinarily short space of time and everywhere men had helped it in every way they could, without any antagonistic feeling whatsoever. Men had come to recognise the part which women should play in the life of the nation and had helped women to develop to their full stature." The contrast between the men in the West and Indian men towards the women's movement is striking. In India the movement has not only derived sympathy and support from men, but the very credit for initiating it belongs to them. This, in their zeal for righting the wrongs of society, such of the Indian women as have recently taken the lead, are apt to forget.—*The Indian Social Reformer.*

Hartog Committee on Women's Education

The Hartog Committee on Education has done well in pointing out the neglect of women's education in the country and laying strong emphasis on its importance. It rightly observes:—"Despite the growing increase in girls' education the measures taken to promote it have been inadequate. The education of the girl is the education of the mother. The school-education of each additional girl counts more towards the future than the school-education of an additional boy. We are of opinion that, in the interests of the advance of Indian education as a whole, priority should now be given to the claims of girls' education in every scheme of education." Then again, earlier in the summary, the Committee is of opinion that in the primary stage of education the wastage in the case of girls is even more serious than in the case of boys. Greater facilities in the shape of more girls' schools, Training institutions, scholarships for women teachers for study and training abroad and liberal grants for girls' schools will serve to combat the prevailing illiteracy to a great extent. The Hartog Committee's findings are a sad commentary on the educational system of the Government, which during the hundred years of its rule has such poor results to show. It is to be noted that the Hartog Committee makes absolutely no mention of private enterprise which has played no mean part in Indian education.—*The Indian Social Reformer,*

The Education of Indian Womanhood

The *Prabuddha Bharata* for March brings out a thoughtful contribution from the pen of the late Sister Nivedita, which like all her observations still applies with equal force on the question of the education of our women.

To be able to will nobly and efficiently has been described as the goal of education. The end of all culture lies in character.

The days that are now upon us, demand of each man and woman a wider outlook than was ever before the case. No single question can be settled to-day, in the light of its bearing upon the private home.

This intellectual training is what we usually call education. But it is evident that the name is a mistake. It is her awakened sense of responsibility that constitutes the truly educated woman. It is her love and pity for her own people, and the wisdom with which she considers their interests, that marks her out as modern and cultivated and great. The geography and history that she has learnt, or the English books she has read, are nothing in themselves, unless they help her to this love and wisdom. Scraps of cloth will not clothe us, however great their quantity! There must be a unity and a fitness, in the garment that is worn. This new knowledge, however, in a truly great woman, will modify every action. Before yielding blindly to prejudice, she will now consider the direction in which that prejudice is working. If she indulges her natural feeling, will it tend to the establishment in India of nobler ideals, or will it merely make for social vanity, and meaningless restrictions ? Even the finest of women may make mistakes in the application of these new principles. But honest mistakes lead to knowledge and correct themselves. The education of woman then is still, as it always was, a matter of developing the heart, and making the intellect efficient as servant, not as lord. The nobility of the will is the final test of culture, and the watch-towers of the will are in the affections.

The writer is sure that Indian women have strength enough to withstand *modernism*, but she is not blind to the demands of modern times.

Change is upon us, and necessity of change. The waves overwhelm us. Nothing is left for us, but to find out how to deal with them, how to make them forces of construction, how to live in our own day a life so lofty and so heroic that three centuries hence men shall look back upon this as one of the great ages of India, and desire to write a Mahabharata of the twentieth century.

Amongst other things, the education of the Indian woman must be modernized.—*The Modern Review*.

Madras Muslim Ladies

A New Association

An organisation known as the Madras Muslim Ladies' Association has been formed in Madras with Mrs. Muzruddin as President and Mrs. Muthulakshmi Reddy, Mrs. Abbas Ali, Mrs. Zynda, and Mrs. Aslam as Vice-Presidents. The object of the Association are (1) to create and promote unity and goodwill among Muslim ladies of all classes and between the Muslim and other sister communities; (2) to provide facilities for the growth of higher education among Muslim girls and promote the study of Urdu, Arabic and Persian and English among Muslim women; (3) to help deserving poor Muslim girls with free

scholarships; (4) to adopt measures for spreading enlightenment and liberal Islamic ideas and principles amongst Muslim women who are by their age or other circumstances prevented from attending schools; (5) to uproot pernicious social customs, practices, observances and ceremonies, not sanctioned by Islamic laws, but which have crept into their daily domestic life and hinder individual and national progress on the right lines and national solidarity, and thus bring home to the Muslim community the greatness of their true Islamic culture and civilisation; (6) to teach women the fundamental principles of hygiene anl sanitation and other allied subjects bearing on maternity and child welfare; (7) to open an industrial home for poor Muslim women where handicrafts such as needle-work embroidery, lace and flower-making, rattan work, spinning and weaving, would be taught, and to teach them the Koran and its principles, with a view to prevent them from begging and leading an idle and degraded life.

To realise its objects, the Association will hold regular monthly meetings, where lectures will be delivered on subjects of interest to women. The Association will also urge upon the attention of the authorities the necessity for opening schools and hostels for Muslim girls in areas where they are needed. Funds will be collected and scholarships awarded to deserving Muslim girls for higher education.—*The Hindu.*

Votes For Women

BANGALORE'S NEW RULES

In accordance with a notification by the Hon. the Resident, the electoral franchise has been extended to women in Bangalore. Thus, for the first time in the history of the Station, women will be allowed to vote and stand for election on the Municipal Commission. Their initial opportunity will occur in July at the bye-election for the seat of No. 1 (Ulsoor) Division. The qualifications required by a woman candidate will be the same as those laid down for men. Comparatively few women here will be eligible under the terms, for among other things, a candidate must have been 2 years immediately preceding the publications of the lists the occupier, as owner, mortgagee, or tenant, of a house within Municipal limits, which is valued for assessment purposes of not less than thirty rupees a month; or have paid on her own behalf, for the year immediately preceding the said time, municipal taxes of one or more kinds of the following—on carriages, houses or other animals, upon arts, professions, trades of callings, or on houses, buildings or lands, to the aggregate amount of not less than twenty rupees.—*The Hindu.*

Work Among Women

Miss Cornelia Sorabjee writes in "The Times".

Much is being done in India in the way of social service—child welfare, health and sanitation, etc. But the workers are mostly honorary, and, though we cannot do without them, their numbers do not suffice for the need, and it is found increasingly difficult to fill gaps for temporary absences. Then, there are the villages—our honorary workers, cannot reach them. There are 750,000

villages in India; and in Bengal alone 816 babies, we are told, die daily for want of attention. On the other hand, there are a growing number of girls, who elect to marry later in life than custom has hitherto permitted, and who sometimes even elect not to marry at all. These women would be ideal social workers, but cannot afford to give their services honorarily and should be trained if they are to serve efficiently. In short, we want a salaried service of women social workers, *i.e.*, social service must be made a career and a profession.

Another aspect of the question is that we need a central clearing house for co-ordination of work; a centre in which to house our health exhibitions, so that they need not disappear after the one week in a year for which they are held, but might remain to benefit pilgrims and visitors to Calcutta, in charge of a man willing to repeat demonstrations. And yet another need is the housing of a clinic, to which Purdahnashins and other Badralog may come. These persons are debarred by custom from using the public clinics, yet just as much as the very poor do they need help and advice for their babies.—*The Madras Mail*.

The Idiot on the Hearth

(BY A WOMAN READER)

The most brilliant and tragic of the Victorian epigrammatists described women as sphinxes without secrets. If he were alive to-day, and read some of the stuff turned out by women scribes, I think he might call us wenches without brains. I have just been reading an article, written by a woman and presumably for women, in which nearly a solid column is devoted to the argument that women like "scenes"; that such domestic upheavals are essential to their real happiness; and that the reason why so many marriages are failures is simply because unhistrionic man does not see the necessity to play up to his histrionic woman!

Anyone, who accepted such evidence as to the true inwardness of the feminine gender, must come to the disastrous conclusion, that women are just a hopeless neurotic set of sensational idiots, all suffering from a bad form of inferiority complex combined with tragically retarded mental development.

The post-war woman, at any rate, is no more like that, than Mayfair society is like the hectic parodies thereof, which American film writers put across suburban film fans. One needs only to recall the healthy, efficient, calm-eyed women, who helped to win the War—the nurses, the farm-girls, the business managers, the policewomen, and a host of others—to realise the libel on our sex contained in such half-baked "psychology."

No doubt we shall grow out of this stage of artificial women's journalism. We must banish the insane delusion that woman *en masse* are hysterical monstrosities, pining for mutual domestic brainstorms, and sickening of divorce fever because their unfortunate husbands cannot switch on the film sub-stuff at any moment. I fancy it is the men, and not the women, M. P.'s who have so far figured in "scenes" even in the House of Commons. And I am pretty sure that most domestic "scenes" are not deliberately stage-managed by wives and daughters, but are the result of sheer masculine sheikishness failing to adjust itself to the small exasperations of the family circle after a bad day at the office! It is much more a masculine than a feminine habit to want to "take it out of the furniture."—*The Madras Mail*.

Employment of Women in Japanese Industry

In the February 1929 issue of the *International Labour Review* there is an interesting article on the above subject by Iwao F. Ayusawa containing a statistical survey of the position of women in Japanese Industry. It is pointed out that a striking fact in the economic organisation of Japan is that the aggregate number of women engaged in all kinds of labour exceeds that of men and that certain basic industries are largely dependent on female labour.

At the end of 1927, the total number of women employed in factories was 1,009,550. Of these women 128,796 were unprotected by the Factory Act because they were employed in workshops or small factories which employed regularly fewer than 10 persons and in which the work performed was not considered of a dangerous nature or injurious to health.

The legal minimum age for industrial employment of children is now 14 instead of 12. By raising the standard minimum age to 14, Japan has come up to the general standard of the Washington Convention of 1919 fixing the minimum age for admission of children to industrial employment. The only exception, besides certain transitional provisions, is that if a child has completed the course at an elementary school before reaching the age of 14, it may, by obtaining special permission, be employed while under the age of 14, but under no circumstances before reaching the age of 12. Employers who contravene this provision are liable to a fine which may be as much as 1,000 yen.

The problem of the employment of young persons and in particular of young women workers in their adolescent or pre-matrimonial period is far more acute than that of employment of children, which may be considered as almost wholly disposed of. The difficulty lies in the peculiar situation of the basic industry of Japan, namely, that the textile mills are operated almost exclusively by young women before their marriage. It is seen from the available statistics regarding age distribution of workers in Japanese factories during 1922 to 1925, that the number of boys under 16 years of age employed in factories has diminished considerably and that of men above 16 has increased. In the case of female workers, the number of girls under 14 has decreased and of those above 14 has increased. If the proportions of these workers in the different age groups are worked out, it is seen that in 1925 as many as 95·41 per cent of the male workers were above the age of 16, while women workers above 16 years of age were 73·88 per cent of the total, leaving 26·12 per cent for girls below the age of 16. In other words, among women factory workers in Japan every fourth person is a young girl below 16 years of age.

There is a striking preponderance of young women in the Textile Industry. Beside that of the young person under 16 years of age, girls are more than 15 times as numerous as boys, while, among the adults there are between 3 and 4 times as many women as men.

The Mining Industry in Japan has made considerable progress in recent years. In 1927, the number of women employed in mines was 64,287. The proportion of women to men is about one-third. It is pointed out that the presence of many women workers in mining work, which involves hardship and physical danger, is in itself a problem, whose seriousness is intensified by the fact that there are many women, some of them quite young, employed in

underground work. In 1925 out of 208,295 miners working underground, about 47,071 were women, 8,672 of whom were, under 20 years of age. It must, however, be remembered that the employment of women in underground work is an old custom in the country, especially in the southern coal mines, where miners are accompanied by their wives, sons and daughters.

—*The Indian Social Reformer.*

ACKNOWLEDGMENTS

We have much pleasure in acknowledging a donation of Rs. 150 from Rajah Sir Annamalai Chettiar. We are grateful for such help, and shall be glad to receive it from other kind friends of women's education.—*Editor, 'I.L.M.'*

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Printed by H. F. HILMER at the Methodist Publishing House, Madras
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